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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1862.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. JANUARY, 1862. No. 1.

APPROPRIATIONS FOR 1862.

In making the appropriations for another year, the Prudential Committee have endeavored to keep in mind the various considerations which should influence their action. They have remembered, on the one hand, that we are in the midst of a civil war, the extent and duration of which no man can predict; and also, that the debt with which the financial year began, by reason of the scanty income hitherto available, has constantly increased to the present time. On the other hand, they do not forget the unprecedented receipts of August last, revealing, as they did, a strong purpose to save the missions from harm, and fully sustaining the Board in the expression of sentiment at Cleveland, adverse to any destructive curtailment. Nor do they forget the cheerful promptitude with which the missionaries have made important reductions in their expenditures; the remarkable liberality which has been developed among some of the native converts, especially in Persia and Southern India; and the kind and generous sympathy which many of our English friends have manifested, as well at home as in Western India.

In these circumstances they have ventured to appropriate $341,337 for the expenditures of 1862; nearly $30,000 less, it will be perceived, than was thought, at the meeting of the Board in Boston, to be the least sum which should be appropriated for the year 1861. Adding to this sum $27,886 for the debt, we have $369,223, as the whole amount to be provided for. At first view, these figures may appear somewhat formidable. But the Committee propose to deduct therefrom (1) $20,000 which will be available in February next, as indemnity for losses sustained at Canton a few years since, and (2) such donations as may be received from our English friends, aside from the ordinary remittances of the Turkish Missions Aid Society, to Western Asia. The sum to be raised, therefore, will probably be but about $340,000, which was the income of the Board during the last financial year; or from August 1, 1860, to September 1, 1861. With this amount, moreover, the Committee hope to replace a number of missionaries

in the fields which they formerly occupied; and likewise, to send several new missionaries to points where they are greatly needed.

It can hardly be necessary to say, that $340,000 may be secured without any serious inconvenience. The history of the past few months proves it. The churches have only to repeat the experiment which was tried so successfully last year, and the work will be done. *If all will see that their contributions are not diminished, we shall have no deficiency to report at the next annual meeting.* The Committee are anxious that this point should be kept distinctly in mind, and they would express the hope that pastors will make it prominent in their plans and endeavors.

They will venture to inquire, moreover, whether there should be no thought of increase; whether, even in times like the present, there should be no devising of more liberal things for the redemption of the world; and whether passing events, so anomalous and surprising, are not intended to magnify that kingdom for the coming of which we pray so much, but do so little. Are there not strong reasons for believing that God is calling us to a higher level of self-sacrificing devotedness and activity; to the end that Christian nations may see that He remembers the faith of our ancestors, and that heathen nations may receive a more abundant blessing?

REVIVAL OF BENEVOLENCE IN INDIA.

A few months since, several deeply interesting accounts of a remarkable movement among the pious Nestorians were published in the United States Statements of the case have found their way abroad also, and have been read with interest and profit by Christians in other lands. In at least one other mission field, native helpers and Christians have been moved by the example of those connected with the Nestorian mission; and of those at Madura it may well be said, 'the abundance of their joy and their deep poverty, have abounded unto the riches of their liberality. For to their power, yea and beyond their power,' they have shown themselves 'ready.' An account of the case, as described by Mr. Webb, having been furnished for several of the weekly religious papers, his letter will not be published here. Space can be allowed only for a few extracts from a letter written to family friends by one of the younger missionaries, Rev. David C. Scudder. The movement occurred in connection with an annual gathering of the native helpers of the mission. Mr. Scudder writes:

"The meeting on Saturday, [Sept. 11,] was at Pasumalie. I rode out as early as possible, but was too late for the introductory prayer meeting. When I entered, I found that something peculiar was passing, and it was not long before I discovered what it was. One of the first things I saw was, one man stooping down and having his ear-rings pulled out by another. He then brought them, and said he would give them to the American Board."

"The scene at Oroomiah was re-enacting here, in Madura. Many rose, one after another, in rapid succession, each speaking a few earnest words,

and laying down his offering." "Over a hundred catechists and teachers were present, and hardly one failed to give something; and above the interest awakened by the giving was that in the feeling manifested. The giving was interrupted by constant and earnest prayers. This was designed to be but a half-hour prayer meeting, and an examination was to follow; but they all said: 'We would rather pray than recite. This is not a common day; let us defer the lessons.' How could the missionaries refuse? There was clearly the presence of the Spirit; and when, after leave was granted to put off the recitation, a young man arose, (the same who had given his wedding ring,) and said, 'God, by Joel, promised to pour out his Spirit in the latter days; has not the Spirit come?' many were weeping over the house, and the missionaries themselves were overwhelmed. The chairman called for a prayer. Two broke out together; and before we rose from our knees, five had poured out their thanksgivings and supplications most fervently. Such emotion, and such earnestness in prayer, are not often noticeable here; yet there was no undue excitement—no confusion. All was quiet and orderly. One man said, 'Money is no great thing to give. We must offer our health, our strength, our praise.' Another rose, and with tears began to confess a wrong of which he had been guilty towards his brother. Another said, 'This which we give is nothing. Let us give God all our wages, all our work, and hand in our reports to Him.' Prayers and offerings were following each other fast. We had been nearly four hours together, and dinner time had come; so we must stop. We came from the church, feeling that this was a remarkable day indeed, such as had rarely been known here. Of course the missionaries had to follow the good example given them, and I know, for the first time, what it costs a poor minister to give! The meeting produced about $350, but this has since been raised to about $500. For the people all wanted another meeting, when the women could come; and to-day we had it. All the school girls came in, with old and young women, and babies. The meeting began by a nice young woman stepping up, and laying down $25 for her husband. This was the largest sum given by any one of the natives; exceeded only by what some of the missionaries gave." "Men, women and children, were pressing up to the table and laying down their offerings. Little ones that could hardly walk came up; and old women, who seldom had a cent in their pockets; giving perhaps something so small that your currency does not recognize it, but which, I doubt not, has a value in the kingdom of heaven."

In such movements there is certainly much to encourage the supporters of missions, and to call forth more prayer and more effort. One of the missionaries says: "I cannot but regard this as the beginning of a better and a brighter day." Another remarks: "These truly Christian demonstrations have greatly cheered our hearts, and strengthened our faith." From the Nestorians the report comes, that the feeling among them was not one of momentary excitement only, as many may have feared, but endures. And from Western India, indications are received that a like spirit is springing up, apparently, among the native helpers there; while English friends

are exceeding their past liberality, and even some Hindoo idolaters are giving to support those who, from other lands, are preaching Christ among their countrymen.

THE HERALD.

READERS will notice, in this number, some change in the general appearance of the Missionary Herald. The *Journal of Missions* having been discontinued, it is designed to give more space in this publication to the proceedings of other missionary and benevolent societies, and more also to editorial and miscellaneous matters,—various items of interest connected with the work of bringing the world to Christ. Less space will be left for letters from the missionaries of the Board, but many of these will probably be published in the weekly religious papers; and such as are used here will more frequently be reduced to briefer editorial statements of the incidents reported.

The hope is cherished, that in this way the Herald may be made more interesting and more valuable to Christian families—including the younger as well as the older members. The *Journal* was discontinued because the Prudential Committee doubted the expediency, especially at such a time as this, of incurring, for such a purpose, so large an expenditure as was involved in the publication, and the largely gratuitous distribution, of that periodical. Yet some medium of extensive communication with the churches, some way of reaching the disciples of Christ with information in regard to the progress and the wants of our foreign missionary work, is obviously needed; and in connection with the changes now made, the suggestion will be permitted, that an effort, by pastors and others, who know the worth of such a publication, to secure and forward the names of a larger number of *paying* subscribers for the Herald, would serve both to diminish its cost to the Board, and to increase intelligence and interest in relation to matters vitally connected with the prosperity of the Redeemer's kingdom.

ITEMS OF INTELLIGENCE.

GABOON.—Mr. Walker (September 23) mentions some favorable indications. He says: "The native helper at Nengenenge wrote me a few days ago that a young man who is with him has become a Christian. The reason he gave for thinking him a Christian was good, viz: 'He has repented of all his sins.' I know the young man very well, and probably Adanga is correct; we hope so, at least. In another direction, on a plantation, there are ten or twelve slaves, living in comparative independence of their masters, who are inquiring what they shall do. They have prayer meetings among themselves, and one of our church members goes out every Sabbath to talk and pray with them. They are not so entirely under the hardening influence of trade and rum as the Mpongwes are, and are in a more hopeful state for that reason." "Another of our stray lambs, under suspension from the church, is apparently returning; we hope and pray." "Our congregations are good on the Sabbath, and our prayer meetings are well attended.

Almost all our influence now is upon the young. In fact the old men are all gone, and the young who follow in their footsteps are not far from their end. Rum kills quicker than it did, and it takes but a little pressure on a people in the last stages of decadence to send them down the precipice." "We regret, exceedingly, that there cannot be a man at Nengenenge. The Pangwes are fast closing around the place, and will soon be the ruling people in that region."

Zulus.—Mr. Mellen reports, from Inanda, the station of Mr. Lindley, now in the United States, that few people from the kraals around the station attend on religious services, having learned that those who do often attend are likely to embrace the truth, and that if they should become Christians they must give up many of their customs—"their dearest idols." Yet the people "are by no means hostile, but decidedly friendly, except as their institutions are interfered with." Within a few months, two distilleries had been added to one previously in operation in the vicinity. Much molasses was converted into rum, to which the natives were "treated," and there was much danger that intemperance would prove the ruin of many.

Mr. Pixley, of Ahmahlongwa, mentions (July 31) the formation of a little church at that station since he wrote before, to which two young men and one married woman were received by baptism. Four others give reason for the hope that they are true Christians. The girl who was mentioned in his report for 1860, as having been so violently taken away from the station, had returned, having again run away from her polygamist husband. Her father and friends, finding her determined to live at the station, had at last yielded, and she had been married in a Christian manner, to one of the men there. A weekly prayer meeting had been established; the monthly concert was observed, and a small amount, about eight dollars, had been contributed. The average Sabbath congregation was about forty, many persons being "quite regular in their attendance;" and he was enabled to say: "A little progress has been made; a little light shines here, amid the gross darkness of heathenism."

Madura.—Mr. Rendall, writing on the 23d of September, refers to the wonderful movement among the helpers, in the way of subscriptions to aid the Board, of which Mr. Webb has given so full an account, and says: "It would refresh your hearts, I am sure, to hear many of this people praying for the Board, and praying, too, for our beloved country, in this time of war and trouble." On the first Sabbath in September he "received four of the pupils in the girls' boarding school to the privileges of the church." With reference to financial prospects he remarks: "I dread to get the account of your appropriations to us for the coming year, knowing the trying times at home. Yet the Lord may give a new spirit of benevolence to his people in America, and lead them to great self-denial for the missionary cause." Mr. Herrick, of Tirumungalum, says: "Since my last report, I have received two persons to the church at Tirumungalum, and five to that in Mallankinaru."

Mahrattas.—Mr. Fairbank, writing on the 20th of September, and referring to the difficulties in the United States, and the financial wants of the Board, says: "We have long practiced the most rigid economy in all parts of our mission expenditure, and we mean to continue it; but we hope to be spared the sorrow and loss of abandoning any of our far too circumscribed operations. We will diminish expenditure if possible, but the work expands and we must not try to hinder its expansion. We cannot hinder it if we would. We dare not say anything of retreating. Our faces burn with shame as we read of the retreat and panic at Manassas, and will not the faces of American Christians burn if they hear of our retreating?"

The mission, he says, have "voted to disallow any further extra charges for touring this year." Still he feels that he must go among the villages, and remarks: "I have managed to accomplish, with a single exception, the visits I have attempted; but it has been at the expense of getting thoroughly drenched by showers that fell on several occasions, while I was returning from distant villages. On one occasion, I had not only to face a tempest for several miles, but also to wade eight extempore rivers, or rather torrents, whose rushing, turbid waters were knee deep, and one of which was 'a river to swim in.'" He values highly "these occasional services in the villages," and often has larger audiences than at the regular service at the station. Sometimes more than a hundred assemble, embracing all classes; "and brahmins, cultivators, and traders seem as much interested as the mahars." "The people have assembled more readily, and given better attention," of late, than in any previous year of his missionary experience. "The assistants also say that they get larger and more attentive audiences, especially from the higher castes."

Mr. Barker wrote September 21. "There is an interesting state of things in the western part of my parish, in the region around Pimplus, and I sincerely hope the state of your treasury will soon be such that the Committee can send out a new missionary for this district. A few days ago three men were received by profession to the church at Satral." There are also "several inquirers, of whom the Christians think favorably." Mr. Wood, of Satara, mentions the admission of two young women to the church, one in June and one in September. He speaks, also, of liberal donations from English friends; from "native friends, too—idolaters—who, wonderful to relate, are giving their money for the spread of the gospel," "several hundred rupees" having been received from them; and from native helpers and other Christians; giving promise of a greatly increased "spirit of giving."

CENTRAL TURKEY.—Dr. Pratt wrote from Kessab, September 10, mentioning, first, a visit made some weeks before, to Aleppo and Killis, where he was particularly gratified by what he saw. He says: "Aleppo I found in an unusually quiet and hopeful state, (I mean our congregation.) I soon persuaded the people to undertake the responsibility of the school, which had been very useful; and they now find and employ the teacher, and pay his wages, receiving a subsidy from us for the present. The result has been the securing of an excellent teacher from Marash, at a price reduced by nearly two dollars a month from the former cost. I spent about a week at Killis. Several persons were examined for admission to the church, and two men and one woman were received. The people seemed very grateful for our return, and more willing than ever to aid in sustaining the burdens of the church and community. They had already done something for the mountain village Eybez, (Aebez of Mr. Goss's letter,) but I think they will soon assume the entire support."

Respecting Kessab, where he had spent the summer, he says: "It has proved a very salubrious and delightful summer residence for our whole family, and we have not been without cheering signs of good. Mrs. Pratt's labors among the women seem to have aroused them somewhat from their former coldness; and there is also, among the men, a sort of young men's association, of their own devising, the members of which have agreed to labor for the good of their own village and the neighboring hamlets. They number eighteen or twenty, and go out, two by two, to each of three different places on the Sabbath. They meet once a week, and bring reports and lay out their work; and I believe they find the reward of their labors in their own souls.

"Another favorable thing is, that the people here also have assumed the burden

of their school, and acknowledge it as henceforth their own care, receiving, this winter, five hundred piasters from us. On the other hand, though the disturbances of a year ago have nearly passed by, some of those whose ambition and envy were the cause of them have the same feelings still, and a recent occurrence has shown how deep and malicious their feeling is. This somewhat dampens my hope of any immediate radical change for the better. We expect, however, a very earnest and devoted helper from Marash for this winter, and trust his labors, with God's blessing, will be productive of good."

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

For many years past, the first number of each volume of the Missionary Herald has contained a brief "Survey" of the missions of the Board. Showing, at a glance, what positions are occupied; presenting the name and station of each missionary; and exhibiting, very briefly, changes which have occurred, and the condition of the work in different fields,—this survey is designed not less for convenience in the way of reference, during the year, than for immediate perusal. It is supposed to be of too much value to those who are accustomed often to consult the Herald, and who would keep themselves familiar with the operations of the Board, to be omitted.

The year which has now closed has been a most eventful one in the history of the United States; and many have found, and will still find, occasion for fervent thanksgiving in the fact, that although unhallowed rebellion has risen to such fearful proportions; the ordinary current of peaceful occupations has been so much interrupted; the financial ability of the people so severely tested; and the attention of all so much called away from ordinary efforts to promote the cause of Christ on earth; still, missions and the missionaries have not been forgotten. To an unexpected extent, their necessities have been remembered and their wants cared for. Though they, abroad, and the Prudential Committee at home, have indeed been called to exercise all carefulness, that they might avoid disastrous embarrassment, it is evident that others have prayerfully watched the progress of events, and increased their efforts, 'in troublous times;' and the result of all has been a debt upon the treasury of the Board, at the close of its financial year, far less heavy than was feared. In this, surely, 'the good hand of our God upon us' is to be recognized. The work cannot go forward without means, and it is a gratifying fact, that at such a time, not the *wants*, indeed, but the more imperative *necessities* of the case have been so nearly met.

Very few new missionaries were sent out during the year, and few of those who were at home returned to their fields, though Macedonian calls have not been wanting. It is to be hoped that more will go during the year 1862.

Abroad, the missions have experienced at least the usual degree of prosperity. Only two deaths from among the band of laborers are to be mentioned in this survey,—that of Dr. Ward, on his way to Ceylon, and that of Mrs. Arms, of Eski Zagra; though several mission families have been called

to mourn the death of children. At the Sandwich Islands, in Micronesia, in Ceylon, in portions of the Madura and of the Mahratta fields, and at some stations in Western Asia, the quickening and converting influences of the Spirit have been experienced to an unusual extent. The number reported as added to the mission churches,—1,944,—and the remarkable quickening of a spirit of benevolence and Christian effort, first among the Nestorians and now at Madura, are very cheering tokens of the divine favor. Upon the whole, therefore, though for a time threatening clouds seemed to gather, we may well review the year with gratitude, and look forward to the future with confiding hope.

AFRICA.

GABOON.

BARAKA. — William Walker, *Missionary;* Mrs. Catharine H Walker; Miss Jane A. Van Allen, *Teacher.*—One native helper.

NENGENENGE. — Ira M. Preston, *Missionary;* Mrs. Jane E. Preston.—One native helper.

In this country.—Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries;* Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Mrs. Mary E. Jack.

Mr. and Mrs. Best, Mr. and Mrs. Bushnell, and Dr. and Mrs. St. John, have returned to the United States, on account of health and other considerations; and the two last have been released from their connection with the Board. Mr. Clark was married, January 1, to Miss Maria M. Jackson, and has resigned his connection with the Board, to labor in the field of the Presbyterian mission on Corisco island, with which Miss Jackson was connected. The older brethren of the Gaboon mission, though deeply sensible of the obstacles that have long stood in their way, still cling to their chosen field and work. Mr. Walker thinks the discouragements and trials encountered at the Gaboon are not peculiar to that place; and that no change of locality would give a more hopeful field. There has been more religious interest during the year than for some time before.

ZULUS.

MAPUMULO. — Andrew Abraham, *Missionary;* Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary;* Mrs. Charlotte B. Grout.

ESIDUMBINI. — Josiah Tyler, *Missionary;* Mrs. Susan W. Tyler.

UMSUNDUZI. — Lewis Grout, *Missionary;* Mrs. Lydia Grout.

INANDA.—William Mellen, *Missionary;* Mrs. Laurana W. Mellen.

ITAFAMASI.—(Vacant.)

AMANZIMTOTE. — Silas McKinney, *Missionary;* Mrs. Fanny M. McKinney.—Two native helpers.

IFUMI.—William Ireland, *Missionary;* Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary;* Mrs. Louisa Pixley.

IFAFA.—Seth B. Stone, *Missionary;* Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, *Missionary;* Mrs. Abby T. Wilder.

UMZUMBI RIVER.—Elijah Robbins, *Missionary;* Mrs. Addie B. Robbins.

Station not known.—Henry M. Bridgman, *Missionary;* Mrs. Laura B. Bridgman.

In this country.—Daniel Lindley, David Rood, *Missionaries;* Mrs. Lucy A. Lindley, Mrs. Alvira V. Rood.

Mr. Döhne has resigned his connection with the Board, and the Table-mountain station has been discontinued. The climate, people and government in this field, are such as to give promise of a harvest in proportion to the degree and skill of cultivation. The twelve stations are not very far from the sea, occupying somewhat more than a hundred miles of the maritime district. The ten small churches are gradually gaining numbers and strength, twenty-six new members having been added the past year. Several stations were blessed with a revived state of religion, and at one, hope was entertained as to the conversion of nearly forty persons. A movement of much interest has been commenced among the converts, in the way of effort to do something for their own people, through their own separate agency, though under the direction of the missionaries—a kind of home missionary work; and a native has been set

apart for the gospel ministry, who is to receive his support from the native community. The local Government, and the best people of the colony, are in very friendly co-operation with the mission.

EUROPE.

GREECE.

ATHENS—Jonas King, D. D., *Missionary;* Mrs. Anna A. King.

Dr. King has passed the year without molestation; though afflicted at one time by sickness, from which he was graciously recovered. While his more public labors were thus suspended, he employed himself in distributing, somewhat extensively, a volume of miscellanies in modern Greek, containing much important matter, and constituting "a standing testimony to the great truths contained in the Word of God, and against the principal errors which have prevailed for ages in the Eastern and Western Churches."

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY.

CONSTANTINOPLE. — William Goodell, D. D., Elias Riggs, D. D., Edwin E. Bliss, George F. Herrick, Tillman C. Trowbridge, *Missionaries;* George Washburn, *Mission Treasurer;* Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Henrietta Washburn, Mrs. Margaret Trowbridge; Miss Maria A. West, and Miss Sarah E. West, *Teachers.*—Two pastors, one of whom is supported wholly by his people, six licensed preachers, two catechists, seven teachers and eight other helpers.

ADRIANOPLE.—Oliver Crane, Charles F. Morse, *Missionaries;* Mrs. Marion D. Crane, Mrs. Eliza D. Morse.—One preacher and one catechist.

PHILIPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries;* Mrs. Susan Meriam, Mrs. Isabella G. Clarke.—One native preacher.

ESKI ZAGRA.—Theodore L. Byington, William F. Arms, *Missionaries;* Mrs. Margaret E. Byington. —One native preacher.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries;* Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—Three preachers and one helper.

NICOMEDIA. — Justin W. Parsons, Joseph K. Greene, *Missionaries;* Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene. — Two pastors, one preacher, six catechists and four teachers.

TOCAT.—Vacant.—One preacher, four catechists and four teachers.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries;* Henry S. West, M. D., *Missionary Physician;* Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West. —One preacher, two catechists and one teacher.

CESAREA. — Wilson A. Farnsworth, *Missionary;* Mrs. Caroline E. Farnsworth.—Three preachers, two catechists and seven teachers.

YOZGAT.—Vacant.—One preacher, one catechist and two teachers.

MARSOVAN. — Julius Y. Leonard, *Missionary;* Mrs. Amelia A. Leonard.—One preacher, one teacher, one catechist and one other helper.

In this country.—H. G. O. Dwight, D. D., Josiah Peabody, Henry J. Van Lennep, Fayette Jewett, M. D., I. F. Pettibone, Jasper N. Ball, *Missionaries;* Mrs. Mary L. Peabody, Mrs. Emily F. Van Lennep, Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.

Intelligence of the death of Mrs. Dwight, wife of Dr. Dwight, of Constantinople, has been received since the last annual survey was prepared, though she died in November, 1860. Mrs. Emily F. Arms, who had but just entered on the work to which her heart was devoted, has also been called away. She died at Eski Zagra, in March. Dr. Schauffler, who has devoted himself especially to the work of Bible translation and revision, for the Turkish Mohammedans, is now to receive his support from the American, and the British and Foreign Bible Societies, and has resigned his connection with the Board. Mrs. Dunmore, who has been for several years absent from the field, not having the prospect of being able to return, Mr. Dunmore has felt it his duty to relinquish his mission and ask a release; and Messrs. Clark and Hutchison, with their wives, have also, through failure of health, on the part of husband or wife, been compelled to take a release. Mr. Pettibone, Mr. and Mrs. Ball, Mr. Van Lennep and his family, and Dr. Dwight, with the approbation of the Prudential Committee, have come on a visit to the United States. Mr. Washburn, treasurer of the mission, has been licensed to preach the gospel. Mr. Trowbridge has been married to Miss Margaret Riggs, daughter of Dr. Riggs, and is again stationed at Constantinople. Mr. Herrick has also been married, to Miss Helen M. Richards, of Meriden, New Hampshire, who sailed from Boston, in July, to join the mission.

To the 19 churches connected with this mission, 30 persons were added by profession during the year. Twenty-five common schools number 533 male and 158 female pupils. The printing for the

year, in four languages, amounted to 13,296,000 pages. The reformation, which has for years been in progress, is doubtless still progressing, yet not without friction.

Dr. Dwight, who explored the Armenian field in 1830–31, with the Rev. Eli Smith, has recently been over the same ground for a re-survey, and was filled with wondering gratitude in view of the changes which have occurred. But at the metropolis, there have been trials from among the Protestant Christians, not wholly unlike those which Paul experienced in Galatia; the Bulgarian mind is found to have a stronger resemblance to the Greek, than was supposed, in point of worldliness; and disappointments have also attended the work among the Mohammedans. The whole number of baptisms among that people, in Constantinople, has been twenty-three.

CENTRAL TURKEY.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing. Zenas Goss, *Missionaries;* Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing; Miss Myra A. Proctor, *Teacher.*—One native pastor, four preachers, one teacher and ten other helpers.

MARASH.—George H. White, Alvan B. Goodale, M. D., *Missionaries;* Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor and five teachers.

OORFA.—George B. Nutting, *Missionary;* Mrs. Susan A. Nutting.—One preacher and one teacher.

ALEPPO.—One native preacher and one teacher.

ANTIOCH.—Andrew T. Pratt, M. D., Homer B. Morgan, *Missionaries;* Mrs. Sarah F. Pratt, Mrs. Susan H. Morgan.—One preacher and two teachers.

In this country.—Philander O. Powers, *Missionary;* Mrs. Sarah L. Powers.

The serious illness of Mrs. Powers has obliged Mr. Powers to return with her to this country. Dr. and Mrs. Pratt have again joined the mission. Mr. Perkins has been released from his connection with the Board, to go into the new College at Constantinople.

The number of licensed native preachers in this field has been increased from two to nine, and one hundred and twenty-four persons were added to the twelve churches during the last year reported, making the total membership, at the end of the year, 722. The average attendance on Sabbath preaching has advanced from 2,654 to 2,978; and the number registered as belonging to the Protestant communities, has risen from 3,692 to 4,471. Ten new schools are reported, and the pupils have increased from 1,365 to 1,476. A very interesting work of grace has been experienced at Marash, and at other stations there has been much to cheer the hearts of the missionaries.

EASTERN TURKEY.

MOSUL.—Two native preachers.

DIARBEKIR.—Augustus Walker, *Missionary;* David H. Nutting, M. D., *Missionary Physician:* Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher and one helper.

MARDIN.—W. F. Williams, *Missionary;* Mrs. Caroline Williams.—One native preacher and one helper.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries;* Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher and one helper.

ERZROOM.—One native preacher and one helper.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries;* Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One native preacher and one helper.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries;* Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum.—One native pastor and one helper.

In this country.—Dwight W. Marsh, *Missionary;* Henri B. Haskell, M. D., *Missionary Physician;* Mrs. Lucy C. Lobdell, Mrs. Sarah J. Haskell.

Mr. Williams sailed from Boston in July, returning to his field, and was married at Constantinople, October 4, to Miss Caroline Barbour. Failure of health has brought to the United States, Dr. and Mrs. Haskell, and Mrs. Lobdell. Mr. Trowbridge's return to Constantinople leaves Erzroom again vacant. Mosul is likewise, at present, without a resident missionary. The mission earnestly desires two "good missionaries" for Erzroom, and an additional one for Diarbekir. The proofs of a general progress in the field of this mission are manifest and pleasing. The advance is chiefly in the way of development within former limits, and not in the enlargement of its borders; to "Macedonian cries" for which our brethren are obliged to close their ears. The general letter of the mission says: "There are now several large and important openings where the truth has gained a foothold; where the calls for

instruction are very importunate; and where, if we could be assured of the funds, a very small outlay would enable us to support native helpers."

In 48 common schools there are 869 male, and 272 female pupils. To 11 churches 53 members were added during the year, making the number of members 280. The conviction of an approaching triumph of Christianity is strengthened by recent events. No cases of conversion are reported among the Moslems; but the missionaries testify, that the evidence accumulates of an interest awakened here and there among them, to inquire into the truth, which is God's appointed means of salvation.

SYRIA.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries;* George C. Hurter, *Printer;* Mrs. Maria Thomson, Mrs. Julia A. Van Dyck.—One native preacher, three teachers and a helper.

ABEIH.—Simeon H. Calhoun, *Missionary;* Mrs. Emily P. Calhoun.-One native teacher and preacher.

SUK EL GHURB —Daniel Bliss, *Missionary;* Mrs. Abby Maria Bliss; Miss Amelia C Temple and Miss Adelaide L. Mason, *Teachers of the Female Boarding School.*—Five native teachers and one helper.

SIDON AND HASBEIYA —J. Edwards Ford, *Missionary;* Mrs. Mary E Ford.—Three native preachers, four teachers and one other helper.

DEIR EL KOMR.—One native preacher, five teachers and one helper.

TRIPOLI.—Henry Harris Jessup. J. Lorenzo Lyons, *Missionaries;* Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—One teacher.

HOMS.—One helper.

In this country.—William Bird, William W. Eddy, *Missionaries;* Mrs. Sarah F. Bird, Mrs. Hannah M. Eddy, Mrs. Elizabeth Hurter.

Mr. and Mrs. Wilson, owing to the state of Mrs. Wilson's health, have felt constrained to ask a release from their connection with the Board. The mission has not witnessed any new outbreaks of fanaticism. The terrible distress among the nominal Christians, and the bountiful contributions for their relief in this country, and still more in England, made it necessary for the brethren to act as almoners, at different times, to about 75,000 people. They had thus such opportunities as never before, for a wide publication of the gospel. The departure of the French troops in the summer was not followed by the apprehended disorders; owing, probably, to special efforts on the part of the Turkish Government. The political, and also the religious aspects of the country, are better than they were a year ago. Immorality has indeed increased, and doubtless the hatred between the races; but priestly and feudal power has been weakened; new civil rights have been secured to the Protestants; and the beneficent fruits of Protestant Christianity have diminished prejudice, and awakened respect. Missionaries, by their instrumentality in relieving distress, have much augmented their own influence for good. Dr. Van Dyck is now engaged in translating and printing the Old Testament, and has completed the book of Leviticus. He is also preparing a voweled edition of the New Testament for Mohammedans, in the style of the Koran. The sale of the Scriptures the past year, has been unprecedented. Against 448 copies, sold in 1859, stands the sale, in the year under review, of 4,293, almost a tenfold increase. The condition of the country has greatly interrupted the schools.

NESTORIANS.

OROOMIAH.—George W. Coan, Henry N. Cobb, *Missionaries;* Frank N. H. Young, M. D., *Missionary Physician;* Edward Breath, *Printer;* Mrs Sarah P. Coan, Mrs. Matilda E. Cobb, Mrs. Esther E. Thompson, Mrs. Sarah A. Breath; Miss Mary Susan Rice, Miss Aura J. Beach, *Teachers.*

SEIR.—Joseph G. Cochran, Samuel A. Rhea, John H. Shedd, Benjamin Labaree, Jr., *Missionaries;* Mrs. Deborah P. Cochran, Mrs Sarah Jane Rhea, Mrs. Sarah J. Shedd, Mrs. Elizabeth W. Labaree; Miss Harriet N. Crawford, *Teacher.*

In this country.—Justin Perkins, D. D., Austin H. Wright, M. D., Thomas L. Ambrose, *Missionaries;* Mrs. C. B. Perkins, Mrs. C. M. Wright; Miss Fidelia Fisk, *Teacher.*

Constrained by the state of his health to leave his work in Persia, Mr. Ambrose has returned to his native land. The mission, with thirty-one out-stations, and forty-one native preachers, is prepared to throw new and increased responsibilities upon its valuable native force. In the difficulty of forming a mountain station, owing to the severity of winter on the more elevated ridges, and the heat and insalubrity of summer on the lower

western slopes, the mission is considering how it shall evangelize the mountains by means chiefly of the native ministry, sent forth and directed from the plain of Oroomiah. The reformation is gradually bringing the true people of God among the Nestorians into active fellowship with each other, and reformed churches may be said now virtually to exist in perhaps a score of villages, and several of them with Nestorian pastors. The outburst of benevolent feeling among the evangelical Nestorians, a few months since, is a striking illustration of that strongly impulsive character, which led this people, in former ages, over so much of Central Asia, as missionaries.

SOUTHERN ASIA.

MAHRATTAS

BOMBAY.—Charles Harding, *Missionary;* Mrs. Julia M. Harding.—One native pastor and one native helper.

AHMEDNUGGUR.—Henry Ballantine, Lemuel Bissell, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Mary E. Bissell, Miss Cynthia Farrar.—Two native pastors and thirteen native helpers.

SEROOR.—(In charge of Mr. Bissell.)—One native pastor and five native helpers.

RAHURI.—Amos Abbott, *Missionary;* Mrs. Anstice W. Abbott.—Nine native helpers.

KHOKAR.—William P. Barker, *Missionary;* Mrs. Lucelia T. Barker.—Eleven native helpers.

WADALE.—Samuel B. Fairbank, *Missionary;* Mrs. Mary B. Fairbank.—One native preacher and twelve native helpers.

KOLGAUM.—(In charge of Mr. Bissell.)—Four native helpers.

SATARA.—William Wood, Samuel C. Dean, *Missionaries;* Mrs. Augusta E. Dean.—Three native helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

In this country.—Sendol B. Munger, Allen Hazen, *Missionaries;* Mrs. Martha R. Hazen.

The Mahratta mission, especially in the Ahmednuggur district, has been blessed, the past year, with a continuance of that spiritual prosperity which it had enjoyed during the five previous years. One hundred and thirty-one new members have been added to the eighteen churches, increasing the whole number to five hundred and four; and it is interesting to know that the baptized children of the church number three hundred and fifty. The native Christians, under the auspices of the British Government, are gradually coming into possession of their social and civil rights, and good progress is made in training a native ministry. The common schools are as many as the funds will support. One of the houses of worship at Ahmednuggur has been enlarged by the native church, and the other needs enlargement.

MADRAS.

CHINTADREPETTAH.—Miron Winslow, D. D., *Missionary;* Mrs. Ellen A. Winslow.—Two catechists and seven teachers.

ROYAPURAM.—Phinehas R. Hunt, *Printer;* Mrs. Abigail N. Hunt.—One ordained native preacher, one catechist and five teachers.

BLACK TOWN.—The printing establishment is within the walled city.

Dr. Winslow hopes to complete his Tamil and English Dictionary in the course of another year. He has dismissed his English and Vernacular school, under the apprehension of pecuniary embarrassments from the civil war. The Report bears testimony to the usefulness of this school. The press, under the management of Mr. Hunt, continues to do an important work for Southern India. The printing during the year 1860, in all languages, amounted to 18,654,079 pages.

MADURA.

MADURA.—John Rendall, *Missionary;* Mrs. Jane B. Rendall; Miss Sarah W. Ashley, *Teacher.*—One native pastor, nine catechists, seven readers, two teachers in boarding school, seven schoolmasters and two schoolmistresses.

DINDIGUL.—Edward Webb, *Missionary;* Mrs. Nancy A. Webb.—One native pastor, seven catechists, six readers, five schoolmasters and four schoolmistresses.

TIRUMUNGALUM.—James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick.—Eleven catechists, three schoolmasters and three schoolmistresses.

TIRUPUVANUM.—Edward Chester, *Missionary;* Mrs. Sophia Chester.—Five catechists, seven schoolmasters and one schoolmistress.

MANDAPASALIE.—Horace S. Taylor, *Missionary;* Mrs. Martha S. Taylor.—Three native pastors, eighteen catechists, fifteen readers, thirteen schoolmasters and three schoolmistresses.

MALUR.—Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell.—Five catechists and seven schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes.—One native pastor, fourteen catechists, six readers, six schoolmasters and three schoolmistresses.

BATTALAGUNDU.—George T. Washburn, *Missionary;* Mrs. Elizabeth E. Washburn.—Eight catechists, one reader, seven schoolmasters and two schoolmistresses.

MANA MADURA.—(formerly *Patianur.*)—William B. Capron, *Missionary;* Mrs. Sarah B. Capron.—One catechist.

PULNEY.—Charles T. White, *Missionary;* Mrs. Anna M. White.—Two catechists, two readers and one schoolmaster.

PASUMALIE.—William Tracy, *Missionary;* Mrs. Emily F. Tracy.—One catechist, four teachers in the seminary and one schoolmaster.

SIVAGUNGA.—(In charge of Mr. Capron.)—Three catechists.

USALAMPATTI.—(In charge of Mr. Herrick.)—Three catechists and one schoolmistress.

Station not assigned.—David C. Scudder, *Missionary;* Mrs. Harriet L. Scudder.

In this country.—Clarendon F. Muzzy, John E. Chandler, *Missionaries;* Mrs. Mary Ann Muzzy, Mrs. Charlotte H. Chandler.

Mr. Chandler and family left in November, 1860, for a visit to this country, and arrived in May last. Mr. Webb and family embarked on their return to the mission, March 11, accompanied by Rev. David C. Scudder and wife. They reached Madras, June 26. Dr. Green's connection has been again transferred to the Ceylon mission.

More than a million of souls in the Madura district, and nearly the whole territory, somewhat larger than the State of Massachusetts, are by general consent, under the exclusive care of the Madura mission. The 145 'Christian congregations' number about 6,500 souls. Of these, 800 are able to read. The 28 churches received 76 new members the past year, and contain 1,109. Six of the churches have native pastors. The contributions of the native Christians, during the year last reported, amounted to five hundred and thirty-three dollars; besides the Jubilee offering to the Board, which increased the sum to nine hundred and twenty-two dollars; and letters recently received, speak of a revival of benevolence among them like that which so recently occurred in the Nestorian field. They have a Home Missionary Society to aid feeble churches in the support of their pastors. The schools contain twelve hundred pupils, one hundred and fifteen of whom, of both sexes, are in the higher training schools. The wonderful work of God, that has been in progress in Tinnevelly, south of the Madura District, has extended to the neighboring churches within the bounds of this mission, and reached the seminary at Pasumalie; and the brethren have great hopes in respect to all their churches.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, *Missionary;* Mrs. Georgiana Sanders.—One licensed preacher, two teachers for training and theological school, four other helpers and nine school teachers.

TILLIPALLY.—(In charge of Mr. Quick.)—Three catechists and five school teachers.

PANDITERIPO.—James Quick, *Missionary;* Mrs. Maria E. Quick.—Three catechists, one other helper and three school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for boarding school, three other helpers and eight school teachers.

MANEPY.—Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings.—Four catechists, two other helpers and four school teachers.

CHAVAGACHERRY.—(In charge of Mr. Hastings.)—One native pastor, two other helpers and two school teachers.

OODOOPITTY.—John C. Smith, *Missionary;* Mrs. Mary S. Smith.—Three catechists, one other helper and three school teachers.

Stations not assigned.—James A. Bates, *Missionary;* Mrs. Sarah A. Bates, Mrs. Hannah Ward.

In this country.—William W. Howland, Nathan L. Lord, M. D., *Missionaries;* Samuel F. Green, M. D., *Missionary Physician;* Mrs. Susan R. Howland, Mrs. Laura W. Lord.

The sailing of Dr. Ward, with others, to reinforce this mission, was noticed in the last annual survey. After he had been at sea three weeks, Dr. Ward was suddenly called to his heavenly home. The rest of the company arrived at Jaffna, April 21. Mr. and Mrs. Hitchcock were obliged to return to this country on account of the health of Mrs. H.; and as physicians do not encourage the hope that she can endure the climate of Ceylon, they have taken a release from their connection with the Board.

In the early part of the year, very considerable interest was manifested in spiritual things at some stations of the mission, and a number of persons have been received to the churches since the close of the last year reported. During that year only nine were added by profession.

It is remarkable that this mission should have suffered no more from its

necessary, but somewhat sudden, disruption from the means of secular advancement for native Christians, in 1855. The good sense of the native community would seem to have appreciated the reasonableness of the measure. This is shown by their Jubilee offering to the Board, of near five hundred and fifty dollars, which came principally from natives who had been educated by the mission, and who had been disappointed in their hopes of an English education for their children from the same source. In this view, as well as in every other, the offering is highly gratifying. The mission schools, at present thirty-six in number, contain fourteen hundred and ten pupils and are all now vernacular, the natives bearing the whole expense of their English schools. The Oodooville female school has forty-seven pupils, and the theological school at Batticotta has twenty. The Independent English high school at Batticotta, under native management, is Christian, with one hundred and fifty pupils, and shared in the revival which, at one time in the year, blessed the labors of the mission.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries;* Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Two native helpers.

The work at Canton has gone quietly forward. There has been no change in missionaries, and their operations have been much the same as reported last year. The country around has been quiet, and the brethren, who are hopeful in the prosecution of their work, have made several excursions for the purpose of preaching and distributing tracts. In these excursions they have been well received by the people. Mr. Bonney, in company with three English gentlemen, lately traveled from Canton to Shanghai, by way of the Tong Ting Lake and the great Yangtse River, about two thousand miles, without any serious obstruction. Mr. Bonney's school, sustained without expense to the Board, numbers forty pupils. Mrs. Bonney's school for girls has continued to be attended, as last year.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, Caleb C. Baldwin, Simeon F. Woodin, *Missionaries;* Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell, Mrs. Harriet F. Baldwin, Mrs. Sarah L. Woodin.—Three native helpers.

The missionaries of Fuh-chau have continued their accustomed labors, as heretofore. Good audiences are reported at the church, at the various chapels in charge of the assistants, and at other preaching places regularly visited by the missionaries; and a spirit of inquiry in regard to what is heard at these places is often manifested. The facilities for procuring residences and places for preaching within the city walls are multiplying; opposition to missionary operations is not as strong as formerly; and there are encouraging indications of advance in the position occupied by the missionaries. Four persons have been received to the church, and when the report was written, there were several candidates.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., *Missionary;* Mrs. Eliza J. Bridgman.

TIENTSIN.—Henry Blodget, *Missionary.*

In this country.—Mrs. Sarah F. R. Blodget.

Dr. and Mrs. Bridgman have had some additional cares devolving upon them in consequence of the absence of Mr. Blodget, who now occupies a station at Tientsin, only seventy-five miles from Pekin. The climate there approximates to that of New England and the Middle States, and it is proposed to make Tientsin, rather than Shanghai, the centre of the northern China mission. In Mrs. Bridgman's boarding school there have been twenty pupils. Three day schools have been in operation, with an attendance of twelve pupils in each, and their influence is thought to be salutary and far-reaching.

NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, Lowell Smith, James W. Smith, Pogue, and Forbes, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, Parker, Emerson, Rowell, Dole, Shipman, Johnson, and Wilcox, only *in part*. The relation of the brethren to the Board, is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

Hawaii.

North Kona.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

South Kona.—Rev. John D. Paris, and Mrs. Mary C. Paris.

Kau.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

Hilo.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

Waimea.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

Kohala.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

Maui.

Lahaina.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

Kaanapali, (out-station.)—J. H. Moku, *Native Preacher.*

Lahainaluna. — (Seminary belonging to and supported by the Government,) Rev. John F. Pogue; Mrs. Maria K. Pogue, and Miss Lydia Brown.

Wailuku. — Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

Honuaula, (out-station.)—S. W. Nueku, *Native Preacher.*

Hana.—(Vacant.)

Molokai.

Kaluaaha. — Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

Oahu.

Honolulu. — Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

Punahou. (Oahu College.)—Rev. Cyrus T. Mills, *President*, Mr. William Dewitt Alexander, *Professor*; Mrs. Susan L. Mills, Mrs. Abbie Alexander, Miss Maria C. Ogden.

Ewa.— Rev. Artemas Bishop; Mrs. Delia S. Bishop; and S. Kahoohalahala, *Native Preacher.*

Kaneohe.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

Waialua. — Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

Waianae, (out-station.)

Hauula (out-station.)-M. Kuaea, *Native Preacher.*

Kauai.

Waimea.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mary P. Whitney.

Koloa.—Rev. James W. Smith, M. D., Rev. Daniel Dole, Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

Waioli. — Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

At the Sandwich Islands, the past year has been one of special revival. The additions to the churches have been 1,465, raising the whole present number of church members to 19,767. Add the deceased church members from the beginning, to the living, and the number is 37,454. More than $21,000 were contributed by the twenty-three churches, during the year, for the support and propagation of the gospel. Ecclesiastical bodies have been formed on the four larger Islands, more or less conformed to the Presbyterian or Congregational models; but the decrease of the whaling business, and consequently of trade and money, has retarded the growth of good institutions of all kinds, and diminished the self-sustaining power of the churches.

MICRONESIA.

Ronkiti, (Ponape.)—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

Kusaie, (Strong's Island.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

Ebon, (one of the Ralik Islands.)—Luther H. Gulick, M. D., Edward T. Doane, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Sarah W. W. Doane.

Apaiang, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—One Hawaiian helper.

Out-station.—*Tarawa.*—One ordained Hawaiian preacher and one helper.

Recent intelligence announces the arrival of Mrs. Sturges and Mrs. Doane, on account of ill health, and Mr. and Mrs. Roberts, at the Sandwich Islands. The two latter are no longer connected with the mission. Dr. and Mrs. Pierson, hoping for a restoration of health in the climate of California, have taken a dismission from their connection with the Board, to enter a field of labor which has providentially opened for them there. Dr. Gulick remains yet at the Sandwich Islands with his family, awaiting the renewal of his impaired energies. The latest intelligence from the mission, published mostly in the December Herald, is of a cheering character. During the year, the spiritual regeneration of the people has taken a new start. Messrs. Bingham and Doane were particularly

encouraged by the manifestation of the Holy Spirit's gracious influences, while the organization of a church at Ronkiti, with twelve members, and of another, with six members, at Shalong, are manifest indications that God has a people on Ponape. At Kusaie, also, there are indications of good.

NORTH AMERICAN INDIANS.

DAKOTAS.

HAZLEWOOD.—Stephen R. Riggs, *Missionary;* Hugh D. Cunningham, *Steward of the Boarding School;* Mrs. Mary Ann C. Riggs, Mrs. Mary B. Cunningham; Miss Eliza Huggins, *Teacher.*

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary;* Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher.*

SIOUX AGENCY.—John P. Williamson, *Missionary.*

A new station has been commenced among the Dakotas, under favorable auspices. A son of Dr. Williamson, having completed his studies at Lane Seminary, repaired to the Sioux Agency last autumn, and entered upon his chosen work. Having learned their language when a child, and having retained their confidence and regard, he has peculiar advantages for doing them good. A church has been organized at this station, with eleven members; and a house of worship is in process of erection, without expense to the Board. The reports from Yellow Medicine and Hazlewood are more hopeful than they were a year ago. There is more disposition to listen to the preaching of the gospel, and the truth as it is in Jesus is not declared in vain. The meetings held on the second week in January, through the divine blessing, exerted a quickening influence upon Christians; a permanent benefit seems to have been the result; and some, it is believed, have experienced the renewing power of the Holy Spirit. In education and general improvement there is gradual progress, and the influence of missionary labor upon civilization is becoming more and more obvious.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary;* David B. Spencer, *Steward of the Boarding School;* Mrs. Harriet W. Wheeler, Mrs. D. B. Spencer; Miss Rhoda W. Spicer, *Teacher;* Henry Blatchford, *Native Preacher.*

The labors of the year have not been in vain among the Ojibwas. A spirit of inquiry has sprung up in some minds; and the members of the church give evidence of increased stability as the disciples of Christ. Though few in number, their influence is said to be great. The boarding school is in successful operation, the Indians regarding it with favor. The pupils give satisfaction to their teachers, and are thought to afford as much evidence of capacity as white children. Among these Indians, also, there is progress in material interests. They are doing more for the improvement of their land, and more for the comfort of their homes, than they have been accustomed to do. Individual enterprise is increasing; consequently, more independence and thrift are developed.

SENECAS.

CATTARAUGUS.—Asher Wright, *Missionary;* Mrs. Laura B. Wright.—One native helper.

UPPER ALLEGHANY.—Nathaniel H. Pierce, *Missionary;* Mrs. Agnes D. Pierce.—One native helper.

OUT-STATION.—*Old Town,* James Pierce, *Native Preacher.*

The past year has been one of trial for the Seneca mission. Mr. Gleason has entered another field of labor, with the confidence and regard of the Committee, and his place is still vacant. Other causes have been at work, operating adversely to the spiritual interests of the Indians recently under his care. Still, the church at Cattaraugus has exhibited an encouraging degree of Christian principle; and some of its members have appeared to feel the burden of an unwonted responsibility. Upon the Alleghany Reservation, the missionary work may be regarded as more encouraging than it has been. Last winter, especially, there were undoubted proofs of the Spirit's presence in public assemblies; and it is believed that some have experienced his renewing power. The educational interests of the Senecas are kindly and faithfully cared for by the State of New York. The Orphan Asy-

lum is accomplishing much for those who are admitted to its privileges. In agriculture and domestic comfort, the Cattaraugus Indians are constantly advancing.

TUSCARORAS.

The intention to close the work of the Board among these Indians at an early day was announced last year. On reviewing the case, after a visit to the station by Secretary Wood, it did not seem to the Prudential Committee, that a people who have had the gospel dispensed to them for fifty-eight years, and are a Christian community, with ability to do so much for themselves, and surrounded by Christian churches, are proper subjects for the continued expenditure of funds contributed for foreign missions. The Tuscaroras were accordingly informed that the work of the American Board among them is definitely closed. Mr. Peter P. Osunkhirhine, formerly a missionary of the Board among the Abenaquis, at the request of the church, has been allowed to reside in the mission house; and for a part of the year he has conducted their religious services. The mission property will be used as a parsonage, so long as it may be desired for the occupancy of a suitable and acceptable minister.

SUMMARY.

Missions.

Present number of Missions,	20
" " Stations,	113
" " Out-stations,	173

Laborers Employed.

Ordained Missionaries (7 being Physicians),	151	
Physicians not ordained,	5	
Other Male Assistants,	7	
Female Assistants,	174	
Total laborers sent from this country,		337
Native Pastors,	29	
Native Preachers,	97	
Native Catechists, (virtually preachers,)	153	
Native Helpers,	391	
Whole number of Native Laborers,		670
Total laborers connected with the missions,		1,007

The Press.

Printing Establishments,	4
Pages printed last year,	33,003,379
Pages printed from the beginning,	1,264,106,926

The Churches.

Churches, (including all at the Sand. Isl.)	161
Church Members, (do. do) so far as reported,	24,456
Added during the year, (do. do.)	1,944

Educational Department.

Seminaries,		9
Other Boarding Schools,		10
Free Schools, (omitting those at Sand. Isl.)		298
Pupils in Free Schools, (omitting those at S. I.)	8,118	
Pupils in Seminaries,	276	
" " Boarding Schools,	236	
Whole No. in Seminaries and Schools,		8,630

LETTERS FROM THE MISSIONS.

Micronesia Mission.

LETTERS of much interest from two of the Micronesia stations were published in December, but for others, received at the same time, room could not be found in that number of the Herald. Mr. Bingham, of Apaiang, like others of the missionaries, is permitted to speak of first fruits gathered into the Christian church, and of apparent interest in the truth on the part of some not yet baptized. After speaking very favorably of the character of some whose baptism had been previously mentioned, (see November Herald,) he says:

"Our King also, Tekaiea, is taking a noble stand in some respects. He has put aside all his wives but one, yet providing for the wants of one who is the mother of some of his children. He orders abstaining from work on the Sabbath; is most regular in his attendance upon public worship; seems very docile; and Capt. Gelett has more than once spoken of the marked change in his demeanor. He appears to be almost a Christian. His wife, Nei Kaobunang, gives still more pleasing evidence of a change of heart. We hope soon to propound her as a candidate for baptism. Another woman also affords us much hope that Jesus numbers her among his little ones. She has learned to read without instruction from the missionaries. Still other men and women profess faith in Christ, and in several instances their fruits are quite cheering.

"Our Sabbath noon and Wednesday evening prayer-meetings are well attended, and the king and others cheerfully and acceptably take a part in them. The female prayer-meetings, on Sabbath noon, are also occasions of much interest, and tend to encourage Mrs. Bingham and Kaholo in their efforts with the women. Our monthly concerts you would be pleased to attend. Several natives

contribute regularly twenty-five or twelve and a half cents, or a shell of cocoa-nut oil, each.

"Yes, we are happy in our work, and bless the Lord for these manifestations of his presence. We look for yet brighter days, and for more glorious triumphs than any man can win. The king and his wife were the first middle-aged people to acquire the art of reading."

EBON.

LETTER FROM MR. DOANE, MAY, 1861.

Violence—Promise of Amendment.

MR. DOANE, in this communication, first gives the particulars, under date May 23, of a fearful scene of violence, which had just startled not the missionary family at Ebon only, but the people. The high chief Kaibuki, taking with him a company of men, had attacked and slain another chief, with whom he was offended, with his nephew and two sisters. This deed revealed in Kaibuki a heart so savage and untamed, that it "struck terror into all the islanders. None knew who would next fall." All were the more surprised and alarmed, because the chief had often assured Mr. Doane and the people, that "such bloody work was over at Ebon; as that was now the missionary's island." It was feared that, changing his policy entirely, he would break up the schools and congregations, and order the missionary away. But Mr. Doane says:

After two days and nights of much mental anxiety and prayer, we were rejoiced, by being suddenly called on by Kaibuki, with all except two of the leading chiefs, and Mr. Kapelle, an oil agent now residing here, Kaibuki informing us that Ebon was to witness no more such blood-shedding. "He had thrown away all such evil from his heart"—or "*throat*" rather, as this people make the throat the seat of the affections;—"had set it adrift—had buried it," in his own significant language. Moreover, he said our Sabbath congregations should be as of old, with a *crowded* house; and our schools should go on. Such news as this quickly turned our darkness to light. I thought I would see *how far* I could get him to go in a reformation, now that he had begun; so I read to him our translation of the Ten Commandments, explained them, and wanted him and all the chiefs to adopt them as the code of laws they would rule by. But the law seemed evidently too "broad," especially the seventh commandment. However, I told him plainly of his sin; that it was not the missionary he had sinned against, but God; and that God would avenge the blood of the slain. He earnestly asked of me to cry to Jehovah to have mercy upon them. I told him I did this daily. Well, next Sabbath he wanted us to have a large meeting, and pray for him.

This was the substance of our talk. Other chiefs wanted me to get a *jail* and *hand-cuffs* for offenders; and all said they would do no such deed again. I need hardly tell you with what a full heart, and eyes filled with tears of joy, I met my Savior and Master that evening, since he had brought light out of such deep darkness. Now the way is open for us to work on more advantageously, with our school especially, than ever before. We have at present the names of one hundred and two scholars, and hope soon to add largely to this number. But we can go on with our work; the Lord is yet suffering us to hold on; and I cannot praise him too much for this favor. He yet esteems us worthy to be his workmen here. What a privilege! And now I will try and be more faithful in his work than ever before.

Other Trials.

Passing from this event, Mr. Doane reviews the history of the previous year at Ebon, during which, he says, much had occurred that was painful, and much also which he looked upon as cheering. The hopeful appearances which were reported in November, 1860, in the desire to learn, especially, continued for some time; but early in the winter a sad change came. The chiefs, thinking the people were getting above their place, "determined to stop this intellectual movement." This they accomplished by secret rather than open measures; but the influence was felt, and "the large school of fifty or sixty learners daily, went down to five, ten or fifteen."

About this time a chief of much influence, who, in his sickness, came near Mr. Doane to be nursed, died; and the feeling was cherished that the missionary had been the means of his death. Next came the influenza, with which many were sick, and then measles; which the missionary was considered as having brought upon the people because they would not obey his teachings. Other trials, incident to a residence among such a people, followed, before the scene of violence already mentioned; together with the protracted and serious illness of a child, with which Mrs. Doane, being herself also quite ill, left for the Sandwich Islands, in the Morning Star, in June.

Progress in the Missionary Work.

But our brother is permitted to speak of encouragements as well as trials. He writes, May 31:

In the midst of all these trials, our work has gone on, and one after another has professed love to Christ. And they stand firm. They say they will not give up their love for Jesus if the chiefs kill them; and they are consistent in their walk. Such was the language of a young man, Papia, when he heard that his life was threatened. 'They might kill him,' he said, 'but he would not give up his love.'

On the first Sabbath in January we baptized a young woman of much promise. She is a domestic in our family, and her life seems to be one of devotion. Some five or six others we shall baptize when it seems best, which we hope will be before many Sabbaths. In other ways, too, our work has gone on. Notwithstanding the opposition of chiefs, so inquiring is the native mind,—made so, may we not hope, by the blessed Spirit?—that we have now three schools; one on Ebon islet, numbering 86 scholars; one on Toko islet, numbering 60; and one on Ene Koing, numbering 25; making a total of 171 pupils. And the children learn rapidly. We have about fifteen readers in the New Testament, and a large number who can read our primary book and hymns. There are about twenty who can write; and these all write compositions once a week, on their slates. In singing, too, our schools are making much progress.

We cannot say much for or against the mass of our adult population. I frequently hear of one here and there who is thinking about these things, and many tell me they wish to attend on our teaching,—Sabbath teaching, especially,—but the chiefs forbid it. On the whole, we are much encouraged. Amid all that is dark, I think we see signs of great good. Indeed, there is a large body of natives on these islets who have all the *head* knowledge that is necessary to make them Christians, and only want the influences of the Spirit.

Mr. Doane had printed, in the language of the people, in all, 2,650 pages, including 710 pages of a few chapters of Matthew's Gospel.

Mission to Western Turkey.

Letters from Mr. Dwight, of Constantinople.

The valuable series of letters from Mr. Dwight, written during his recent extended tour, is now brought to a close. He returned from that tour, to Constantinople, long the scene of his labors, and from there to the United States. From letters written at Sivas and Marsovan, on his returning journey in September, 1861, and respecting portions of his own, the Western Turkey field, a few somewhat disconnected extracts, for which room could not be found in the Herald at an earlier date, will be given here.

Prospects of Romanism and Protestantism.

It is plain that in the district of Sivas, as well as elsewhere, the whole advantage gained by the mission cannot be estimated by simply numbering the Protestant churches and communities. There is a great change going on in *the minds of the people*, which is highly encouraging for the future. In this respect, Protestantism stands in most striking contrast with Romanism, all over this country. Whatever Romanism has gained during the last thirty years, among the Armenians, has been in form and name alone. Conviction of its truth has

had nothing to do with it, but mere worldly policy and pecuniary interest; and for the most part, all recent converts to Romanism have gone back. On the other hand, a goodly number of persons in the face of worldly interest and policy, have fully embraced Protestantism, in every part of the land; and innumerably more, who fear the loss of business or of a good name, and thus are deterred from openly avowing their sentiments, are intellectually convinced of the truth.

Cesarea and Its Villages.

I rode with Mr. Farnsworth to several of the princely villages which surround this interior town, and which form a striking peculiarity of this field. These villages are remarkable for their great size,—containing from 500 to 1,000 houses each,—and for the wealth every where displayed in their buildings and gardens. The houses are all of handsomely cut stone, three or four stories high, and strongly reminded me of the solid-looking baronial residences in some of the old European cities.

No business is transacted in these villages to account for their wealth. The people go abroad for some years, and engage in commerce, in Mersin, Adana, Smyrna and Constantinople, and return with princely fortunes, to spend the rest of their days in the quiet retirement of these suburbs. They are all within two hours of the city. It was painful to me to pass through these large quarters, and learn that scarcely the least beginning has yet been made, in any of them, towards a spiritual reformation. In one I found two Greek helpers of the mission, whose influence I hope is doing some good.

The Grave of Gridley.

In Endirlik, it was with melancholy satisfaction that I visited the unfrequented grave of Gridley, one of our first missionaries to Turkey, who was so early cut off, when entirely alone with his teacher, far away from the home and friends of his youth. The marble slab, placed over his grave by his sorrowing teacher Abraham, is now broken, so as to render all the first part of the inscription unintelligible. The closing sentence touched my heart,—"*This is my last service for him, written with tears. Abraham.*"

Merciful Preservation.

I must close what I have now to say about Cesarea, by recording the merciful interposition of God's providence while I was there, in saving me and my missionary brethren who were with me, as well as several of the Protestants of the place, from death at the hands of an assassin. As we were seated in Mr. Farnsworth's house, on Sabbath evening, a ball was fired through the window, of a very large size and from a heavily loaded gun, aimed apparently at us. It passed through the shutter, covered with sheet-iron, and its course was probably turned by the resistance, so that it lodged in the wall of the room. What the motive was we do not know. I had spoken that day to an audience of over two hundred, and said something about the conversion of the Turks, which may have excited Moslem fanaticism. Blessed be God, the intended evil was graciously averted.

Amasia—Interesting German Colony.

On arriving at Amasia, I went directly to the house of Mr. Krug, a German merchant residing there. Shortly after, Mr. Leonard arrived from Marsovan. Mr. Krug, who has always been a warm friend of the missionaries, gave us a hearty welcome. He has been here more than twenty years, and has charge of a silk-winding factory and a flouring mill, both carried by water. There is quite a little German colony here, connected with these establishments, and some at least, of its members, appear to be earnest, religious men, whose influence must be good. Mr. Metz, the chief proprietor, is eminently of this character; and although he does not reside upon

the ground, he makes occasional visits, and has already done much to promote the religious interests of the colony, and also of the people around. One of his last works of benevolence was to build a chapel and school-house, with rooms for the teacher, &c., and now he allows the Protestant Armenians to make use of it, both for their services on the Sabbath and for their school during the week — he himself partly supporting their teacher.

Marsovan—Schools and Their Teachers.

Mr. Leonard and I rode from Amasia to Marsovan in about eight hours, and as we neared the latter place, we were much detained, though very pleasantly, by those who came out to greet my arrival. At first, several of the Protestant brethren met us on horseback, and then a whole group of boys, being the children of the Protestant day school, about ninety in number, with their teacher, a Bebek student, at their head. They sung several children's hymns in Armenian, and we moved on under their escort. By and by we came to a girls' school, sitting under the shade of a tree, awaiting my arrival. The teacher is from our female boarding school at Hasskeuy. I was pleased to find that she had opened this school without any assistance from the mission, in order to do good, and that she has already between twenty and thirty pupils. There is also another Protestant girls' school, the pupils of which number fifty or sixty, all of them being Armenians of the old church. All that the mission does to encourage either of these schools is to pay 100 piasters a year, for rent, for each of them; less than $10 in all!

Interest among Females.

Another graduate of our female boarding school has lately come here to assist Mr. Leonard in the missionary work, and seems remarkably adapted to the kind of labor she is engaged in. A part of each day she spends in teaching a class of married women and more advanced girls, of whom she has now twenty-three. I was delighted with what I saw of this class. Both teacher and pupils seemed quite enthusiastic, and while this is the case the undertaking must prosper. Annah, the teacher, also attends a weekly prayer meeting for females, in company with Mrs. Leonard, and is very happy in her remarks and prayers on such occasions. Between seventy and eighty were present the week before I was there.

One interesting feature of these meetings now is, that Mussulman women often attend. Sometimes six, eight or ten are present at a time, and they show the deepest interest in what they hear. Mrs. Leonard has been several times, of late, to visit a sick Protestant child, in a Mussulman quarter of the town, and whenever the Turkish women see her coming, several of them are sure to flock into the place to listen to her; and after she gets through they ask her to read and talk to them. On one occasion as many as twenty Turkish females thus gathered around her and listened to the Word of life.

Conclusion of the Tour.

I have now completed my work. I have visited every station of the Board actually occupied, in the Turkish and Persian empires, excepting those among the Bulgarians. It has been my privilege to see all the missionaries and their families,—a rare body of men and women, of whom our churches and our country may well be proud; and also to become personally acquainted with hundreds and thousands of the dear Protestant brethren and sisters of this land, God's lights in the midst of surrounding darkness—God's witnesses where the very seat of Satan is.

ADRIANOPLE.

LETTER FROM MR. MORSE, OCTOBER 17, 1861.

Romanists and Bulgarians.

IN this letter, Mr. Morse refers briefly to some matters of interest in connection with

the condition and prospects of the people for whose good he and other missionaries in European Turkey are specially laboring.

In my last letter, of July 31, I mentioned that the Romanists were making very special efforts in Adrianople to spread their principles among the Bulgarians. At that time, about one hundred and fifty had been enrolled as Unionists, as they are called. Mr. Zankoff, the leader of this movement in Constantinople, was then here, and through the influence of promises and encouragements, which have not been fulfilled, the number rapidly ran up to about two thousand. Zankoff returned to Constantinople, and it is said has deserted the Jesuits whom he had so faithfully served for over two years, and fled to Odessa. Only a few of those enrolled here attend the church, and one of the two priests who officiated has deserted. The poor people, who have been deceived, are discouraged and perplexed. We have just received some new tracts upon "the Pope and the Catholic church," which we hope may be useful among them. The great difficulty is, that but few of them can read Bulgarian; though they can speak it, poorly.

This effort of the Romanists among the Bulgarians is providential in reference to our work. They have broken down many obstructions, and removed many obstacles, better than we could have done; and have awakened a general spirit of inquiry. In a measure, they have broken up the ground for us to sow. Zankoff distinctly ascribes their defeat to the influence of the American missionaries. The Bulgarian who has assisted us during the past two years is now the head teacher in the school here—a thing which would not have been allowed two years ago.

Emigration to Russia.

At the present time, great numbers of Bulgarians are emigrating to Russia, to settle in places left by the Tartars, who for the past two years have been coming to Turkey. Forty whole villages, in the Adrianople sanjak, have already petitioned the Emperor of Russia for assistance to emigrate. From the Pashalick of Vidin, 20,000, it is said, have already gone; and the same process is going forward in different parts of Bulgaria. The Bulgarians style this "the murderous policy of Russia" towards them; and coming so soon after the refusal (or evasion) of the Porte to grant them their religious rights, it is driving them almost to despair. It is said Russia gives a bounty for every emigrant, and pays the expenses; and her agents are very busy traversing the country. She is thus gathering capital for future use, and deluding the poor Bulgarians.

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, SEPTEMBER 27, 1861.

MR. BARNUM writes respecting a tour to Geghi, the out-station one hundred miles north-west from Kharpoot, and has occasion to speak of several topics of interest. He took with him a member of the theological class, and they spent the first Sabbath, September 15, at Peri, an Armenian town of about 3,000 inhabitants.

Peri—Preaching in the Market Places.

Peri has been visited once by a missionary, and once or twice by a native helper; but aside from this, no labor has been performed there. As we rode into the town the people appeared friendly; and when we asked for a place to spend the Sabbath, they coincided in sending us to the head-man of the Armenian community. He received us most cordially, but we found that, for our purpose, the place was not a very good one. Our host was a very wicked and intemperate man, and many who were friendly to us did not like to go to his house. When we found that the people were not coming freely to us, on Sabbath morn-

ing, Mardiros went out to the market; and finding a company of men, he sat down and read and talked to them for two hours and a half, no one saying aught against him. In the afternoon we both went out, and taking our position within twenty feet of a slaughter house, in the centre of the town, where a company of Armenians were busily engaged in killing, dressing and selling goats, we had at once a congregation of nearly one hundred and fifty persons. Here we remained two hours, reading and preaching to Armenians, Turks and Koords. There were Turks present who clung to us closely, and listened to all we had to say till we returned to our quarters. We dwelt, as we do generally at such times, upon the utter insufficiency of any religion of form to satisfy the requirements of the divine law; drawing illustrations as freely from the Mohammedan religion as from any other, though of course not openly denouncing the *system*, as such, but insisting that God requires a pure heart, without which, no form or name of religion is of the slightest avail.

Concessions by Mohammedans.

Nearly all confessed that they were almost wholly engaged in the service of the world; that they were accustomed to practice almost all sorts of iniquity; and that a regard for God or his law, even according to their own standards, had hardly any place in their secret motives. One man said to me, privately, "Do not suppose that we are ignorant of our condition. We are all eternally lost, and we know it. We find ourselves in the same state as our fathers were, and we see no way to free ourselves." Nearly all, with one consent, would reply to our appeals,—"We know that this is all very true; but we are so much oppressed, and suffer so much injustice, that we can think of nothing else."

I was much impressed with the apparent honesty and simple-mindedness of the people, and their eagerness to hear. With a good helper in Peri I should expect to see the work open rapidly. The usual number of slanders against Protestantism have been industriously circulated there, as in other places where we are not known, with the additional statement that we teach the lawfulness of bigamy, and defend it from the Scriptures; yet there was an apparent readiness to credit me when I stated briefly our object,—to bring to every man a pure gospel, and to know nothing among men save Christ and him crucified. I believe that there is an open door in this place; but, alas! we cannot enter it till better times.

Ungoverned Koords—Ignorant Armenians.

The rest of our journey to Geghi lay chiefly among the Koords, and a class of Koords not at all under subjection to the Government. They are even worse this year than when we passed over the same road last fall. Robberies and murders, and village feuds and battles, are of constant occurrence, and we were every where warned against venturing among the people; but I felt that I was called of God to go, and trust in him. He took us in safety. Monday night we spent in a village chiefly Koordish, but with four Armenian houses. I have seldom seen so gross ignorance, among any who bear the Christian name, of the simplest facts of the gospel, though they are proud of their name. They had heard of Christ, but supposed him to be an angel! Of his offices, and of the way salvation is obtained through him, they were as much in the dark as their neighbors the Koords. They listened very attentively, and as we afterwards learned with deep interest, as we minutely explained some of the primary facts of the religion of Jesus. I could not but reflect, how many simple-hearted people like these there are, who have not believed merely because they have not heard; and that through no fault of their own. For more than eighteen centuries the command has been upon the church to give the

gospel to *every creature;* and yet, to-day, nine-tenths of the human race are in practical or total ignorance of it. I believe, that if every Christian had the same mind and spirit which were in Christ, the excuse of ignorance might be taken from almost every member of the race, during the present generation. Upon whose skirts will be found their blood at the judgment?

Geghi—The School—A Change.

The day after my arrival in Geghi, I had a public examination of the school. There was a general attendance of the parents and friends of the children, and I was very much pleased with the appearance of the school. When we were there last fall, as a preliminary to opening the school, and for the sake of imparting to it a little enthusiasm, we appointed a time for the children to come and see us; and promised to sing to them from the children's hymn book, and teach them to sing a hymn. They appeared as wild as the children of the forest. Some were brought in by their friends, kicking and screaming; others, who had come without leave, attracted by the singing, were dragged out with still less ceremony, and with a vigorous application of blows by their mothers, who would hardly have dreaded us more, had we been the incarnation of the plague. Now, how great the contrast! Here are twenty-two boys and girls, (the number is small because the Armenians have a very popular school,) each one able to repeat clearly the Ten Commandments, and each having a reading book of his own. Five are in the Tract Primer, and the remaining seventeen in the Testament, and all are as orderly as in any school. They have learned a few hymns, which they sing remarkably well. Two or three of the largest boys passed an examination in Genesis and a part of Exodus, which it would be difficult to surpass.

General Progress.

As to the work in general, in Geghi, I saw gratifying proofs of progress. Bedros and his wife have labored very faithfully to show the people that without purity of heart no man can see God; and they assured me that a very great change had been wrought in the conduct and character of the members of the congregation. This numbered, during the winter, from 60 to 100, and was sometimes even 120; but during the summer here, as throughout our whole field, the people are scattered a good deal, and the average was from 40 to 50. The entire aspect and demeanor of the congregation has very much changed for the better, during the ten months that Bedros has been here.

An Apostate.

The vartabed, Hagop, whom Mr. Peabody found here twelve years ago, and who gave so much promise of usefulness as a native helper, and was for years employed in that capacity, has now returned to this, his former home, and is an open opposer of us and our work. Many of the Protestants are his relatives, but he has succeeded in drawing off no one, as yet, but his own brother; though he is said to have pledged himself, at the Patriarchate in Constantinople, to take the Protestants all back to the Armenian church. Some of these brethren have well nigh suffered the loss of all things for their new faith, in past days; and I do not think they will be in haste to abandon it now.

Temran—Persecution—Yielding.

Temran is spoken of as the most important of all the villages in the district of Geghi excepting Kassabah ("Chief town.") Several Testaments found their way to the place some years since, and served to show to many persons the errors of the old church. The teacher Melcon was the first to be enlightened, and has much influence. *Intellectually* he is a decided Protestant, and for weeks and months at a time, it is said, he has conducted religious worship at his own house on the Sabbath, after the Protestant form. But he adopts a time-serving policy, and it is feared that, on the whole, his influence is a hin-

drance to the missionary work in all the region. He is secretary of the Moodir, and others are led by him to attempt the service of both God and mammon. Mr. Barnum writes:

In May, Bedros made a visit of several days to Temran. For a time his room was thronged. On the Sabbath he held formal services, at which sixty persons were present, nearly all of whom were considerably enlightened. This, however, produced great alarm among the Armenians, and they determined to check the movement at once. A priest, who had entertained Bedros over night, rather by constraint than of his own free choice, and another who had conversed a good deal with the so-called Protestants, were driven out of the church; and all who had been to see Bedros were forbidden to enter it until they should manifest some signs of penitence. All intercourse with them was interdicted. For two or three days, all business relations with the suspected ceased, and even their flocks and herds were not allowed to go out upon the hills, to forage with the rest, as before. The anathemas of the church were in course of preparation for the accused; and even to give to them, or to Bedros, the customary salutations, was to encounter excommunication. Ordinarily, such a persecution would develop a decided Protestant element; but here, all looked to Melcon, and he was too timid, too worldly, to stand openly and firmly by his honest convictions; and so, under his leadership, they made a humiliating compromise.

One Decided Young Man—Timidity of Others.

One young man, however, refused to follow any leadership but that of Christ and his own conscience, and declared openly, "I am a Protestant, and the fear of man shall never make me deny my Master." With this single exception every one forsook Bedros. This young man, by his honest, independent course, gained the respect and confidence even of his enemies, and was persecuted but a few days. Every Sabbath he remains quietly at home, reading the Scriptures with his family; and several persons come in regularly to listen.

I spent one night, with Bedros, in Temran. We were in doubt whether the people would come near us. In those distant regions there is but little semblance of government or justice, and when the evangelical movement began, ten years ago, persecution was of unmitigated severity. Several persons suffered scourgings, imprisonments, banishments, the loss of property, and narrowly escaped the loss of life; so that it really required no small amount of courage to run counter to the will of the church. After dark, however, they began to come in, one by one; but the traces of fear were so apparent as to amuse me not a little. We spent the time, till a late hour, in reading from the Bible, and plainly expounding and impressing some of the most important lessons of duty; and to the end, they were attentive listeners. We estimated that at least eighty persons came to see us, which, under the circumstances, quite surprised us. Bedros intends to visit the place frequently hereafter. But for the distress of the Board, we should endeavor to locate a helper there, and I do not doubt that there would be a strong Protestant movement at once. But enlargement is not to be thought of in these times.

Of this Geghi district I can safely say, that I know of no field where so little labor has been expended, which appears so promising. It is true, that with the exception of five or six of the more important villages, where the Scriptures are to some extent read, the opposition is very bitter. We called at a retired village for a short time, and although we addressed the people in the pleasantest terms, they fairly screamed at us with rage, and I was hit by a stone. But zeal for even a false faith is more encouraging than apathy. Fanaticism is easier to overcome than indif-

ference. Bedros is greatly respected and beloved by those who know him, and for the work in its present stage, he is admirably adapted. His lack of education is a hindrance to his remaining permanently any where; but his affectionate spirit, his ardent piety and his zeal, are worth more to him, in his present position, than all the wisdom of the world.

Serious Accident.

The journey home I accomplished in two days, (though much of the road is very rough,) having been absent twelve days. Soon after setting out on our return, my horse suddenly commenced plunging so violently, as immediately to break the bridle, and throw me, with the saddle, down a bank. I struck upon my head, and for an hour was insensible. I am utterly at a loss to account for the fright, as I remember only the extraordinary leaping of my horse. The saddle was girded with its ordinary tightness, and yet, without the breaking of a girth, the horse seems to have jumped out of it! The spot where I fell was one of the few places in the first fifty miles of the way which was not rocky. A kind Providence mercifully preserved my life and my reason, and I pray that it may be for greater fidelity in his service.

Good Spirit of the Theological Students.

Statements of Mr. Barnum, published in December, respecting efforts to retrench at Kharpoot, will not have been forgotten. In a postscript to his present letter he says:

A few days ago I wrote to you that we had limited our Sabbath supply of the villages, so as to save something from our funds for other purposes. On Wednesday I presented the subject to the students for their consideration, and to-day they have sent in a paper, six of them, who have wives and children, proposing to receive only half of what we have been accustomed to give, and the rest to receive nothing. They also make another proposition — each one signing his name; those who have families offering to give back eight cents a week from the eighty-four which we allow them, and those who are unmarried, twelve cents. This was all voluntarily done on their part, in view of the straitened circumstances of the Board. These are small sums, but will be felt; and they indicate a spirit which we are glad to see.

Madura Mission.—India.

MANDAPASALIE.

LETTER FROM MR. TAYLOR, AUGUST 23, 1861.

Visit to Periaculum—Native Agency.

THE letter from Mr. Noyes, of Periaculum, published in December, respecting the religious interest in portions of his field, will not have been forgotten. Much of this communication from Mr. Taylor has reference to a visit to the same field, and it is the testimony of another to facts of a cheering nature there. Mr. Taylor had been, with his family, at the "sanitarium" of the mission, where he had buried an infant child; and on his return he spent ten days with Mr. Noyes. He writes:

This visit in the Periaculum field is the third I have made there; one having been about twelve and the other about five years since. This was the longest and the most thorough, yet we could not visit all the congregations. We did not visit the one in Periaculum itself, and only went in one direction from the station. A missionary in such a large field is of great importance, yet I could not but reflect, that the amount of actual work done by him alone, in the way of instruction and care, must be small compared with what the natives accomplish. On the proper enlightening and working of this native agency—including what is indirectly as well as directly connected with us—more than on what we can do personally, will depend our success; and it is about this that we need to be most solicitous. In respect to this, their work, I rejoice that "the preparation of the heart in man, and the answer

of the tongue, is from the Lord." Instrumentality is not laid aside, any more than in former days; but God's people have not yet passed the period in which they may be called to "stand still and see the salvation of the Lord."

Cheering Prospects.

I think Mr. Noyes, in some of his past station letters, has not looked on the sunny side, and perhaps has shaded his views more than some others would, but now, surely, he may thank God and take courage. We went up "the valley," on one side, and returned on the other The oldest congregations of the station, and indeed, in our whole field, are at the upper end of this valley, and the work is of the greatest interest there; but there seemed to be general seriousness, and expectation of greater good, in all the congregations we visited. In the more manifestly favored region, instead of discouraging quarrels, lawsuits, and great coldness and neglect of divine things, peace, co-operation, prompt attendance on the meetings, deep concern for the soul, and warm attachment to the interests of Christ's kingdom, now gladden the heart. The Sabbath we spent in Cumbum will long be pleasant to my memory. Though the day was somewhat rainy, and persons living over the river could not cross its swollen stream, the large church was well filled, more especially with women; and the close attention to the word spoken, the weeping eyes, and outbursts of mourning for sin, showed that the spell of the world was in a measure broken, and that God was revealing to them, though babes in this world's knowledge, the things of the Spirit. Prayer and singing are the modes of expressing their feelings, in which they seem most to delight. But very few of the women can read, nor had they previously been accustomed to sing; but since this new interest commenced, nearly all engage in singing, and the voices of those before untutored females, now swelling out, in sweet harmony, above all others, fill the church. If any one longer doubts the excellence of native Christian lyrics, I would say, let him see with what beauty and spirit those women sing them.

The catechist's wife, a graduate from our girls' boarding school, some six years ago, in her labors among the women seems to be a pattern of fidelity, and to be greatly blessed. I believe she has not before distinguished herself, and she now toils in a remote corner of our field, but it was pleasant to see the fruit of her labors. When the girls leave our school they are usually very young, and a character that can stand the current of the world, into which they must be thrown, is but rarely found. But when here and there the seed thus sown springs up, and yields many fold, we should learn to persevere and hope to the end.

All the congregations in that valley did not, indeed, appear like this one, but this is of longer standing than any other, and before all the others, as well as this, God seems to have set an open door; and to be more or less opening the hearts of his people to enter it. I left the region reflecting on the change for good since my former visits, and on the wonderful manner, as well as the greatness, of the grace bestowed.

No Giving Up.

Referring to an article published some time since in one of the religious papers of the United States, suggesting the abandonment of some of the least successful missions, some of which, it seemed to be supposed, were in India, Mr. Taylor writes:

Labor in that valley has not been "unsuccessful." It is not in vain that congregations have been planted through its whole length, holding forth to the heathen about them the pure word of life; and I *considerably* doubt the expediency of the call to "give up," and sound the note of retreat! Should not the invigorating word be, rather, "Speak unto the children of Israel that they go

forward." The ship of the Board was *launched* on a stormy sea, fifty years ago, and walls have been built, before now, in "troublous times." Faith can still remove mountains; wax valiant in Christian as well as in patriotic fight; and out of weakness be made strong. Love, also, giving the same mind that was in Christ Jesus, can still endure all things, and never fail. We missionaries were not sorry when the mail brought the first bugle notes from Washington, and the first troops that marched carried all our sympathies. We lift up our heads now, and are proud to see our country so prompt in giving unto Cæsar the things that are Cæsar's, even though his taxes are heavy; but don't talk about throwing off Christ's burden, which is light. Maintain the nation entire—undivided; but don't give up the missions of the church. Are we willing to see 'the gates of hell' thus prevail, even for a time? If we are faithful while in the furnace, we 'shall be glorious' after our trial in the eyes of our God; but give up, and 'reprobate silver' will men call us.

Mandapasalie Station—Divisions.

Returning now to my own station, I cannot report, as I hoped to be able to do, a revival such as has been witnessed in some other places. There have been unusual appearances of spiritual life at a few points, and good fruit has resulted; but there seems to be more occasion, just now, for watchfulness, care and prayer, than for special rejoicing. The great enemy has stirred up divisions in a few places, and the love of some has waxed cold. I am beginning to visit more among the congregations, as my strength returns, and as yet, in all the places which I have visited, the troubles have been apparently settled; but in some the root of bitterness seems to remain. I suppose I see the worst, because called to visit most where the troubles are the greatest; but in some places, our pleasant meetings are unmixed with such alloys. The last Sabbath but one, I spent with the little church in Conjampetty, receiving three to their communion, and baptizing six children. The time spent there almost always passes pleasantly. The churches with pastors give me the least trouble, and are prospering. The schools are in a better state this year than previously. May the Lord Jesus Christ be with us, and with you.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JULY 29, 1861.

MR. WASHBURN, who joined the mission in 1860, has been "put in charge of the Battalagundu station," and is "necessarily very considerably occupied with its business and care;" yet he feels, "and more so of late," he says, that his "chief business is, and must be for some time to come, with the language." Respecting the study of this he remarks: "If the first year of Tamil study be an obscure groping among modes of thought and expression, the exact antithesis of our own,—and of all occidental languages,—the second year is one of conscious progress, and of no little pleasure." Respecting the prospects of the missionary work, he mentions some facts of interest.

Native Support of Their Own Institutions.

We have been of late directing the attention of the catechists and people to the matter of self-support; and I have reason to hope that this one of the good works which our religion so much enjoins will have more of their practical attention hereafter. Though the people are in many instances poor, even according to the Hindoo estimate of poverty, and often few in a single village, yet it is but reasonable that they should take a portion, more or less large, of the expense of building and keeping in repair their school-houses, places of worship, and catechists' houses. Poverty, however, is not by any means the greatest difficulty to be overcome. The idea of voluntary, co-operative effort, for the public good, seems never to have entered the Hindoo mind. If you see a substantial stone temple, or a mud hovel by the road, with a greasy idol inside, you may

be sure the public never built either. Some king or rich man built the one, and his poor brethren in idolatry the other; to repay a vow or "make merit." If you pass by a well built rest-house by the way-side, that was built in the same way. If you travel on a good road, or pass over substantial bridges, the Government built them; and if one is damaged and the other destroyed, the people never think of repairing the road, or rebuilding the bridge, though they may remain out of repair for a generation, inviting, by the most impressive of all methods, the public attention. Still I hope we are doing something, by direct teaching, to suggest this unthought-of method of acting to their speculative minds.

Encouraging Indications.

In my recent tours I have become more acquainted with the church members of the district, and have been much encouraged, in several cases, by their quiet Christian life; their profiting, from month to month, by the instruction of the catechist; and their unfeigned attachment to Christ and his cause. I have also been forcibly reminded that gospel truth, which is being scattered here, is a leaven among the heathen masses, even as Christ said it was to be. Talking with a man on the road the other day, I asked him whom he worshiped. He replied that he worshiped no one. On my inquiring how that was, he said he had read our books, years ago, and since then he had ceased to worship any of his old gods. On the next tour, another man told me essentially the same thing; and these are examples of incidents of this kind which fell, just at that time, under my notice. Not long ago, a boy came to the bungalo bringing his uncle. I made them read the fifteenth chapter of Luke, and explained to them how man, like the prodigal, had wandered far away from God. In answer to a question, the young man replied that he had not worshiped the idols since the visit he paid the bungalo in February. He seemed so open and sincere, that I cannot doubt he strongly felt the truth and the value of the Christian religion. Thus truth is working here just as in Christian lands; convincing of sin, and awakening faint desires, in many hearts, for a better and nobler life than heathenism can give. May God grant his holy Spirit, to foster these faint desires of his own kindling into controlling purposes.

I have recently made a tour with Mr. Herrick, through parts of this station district. Though prevented, by slight illness, from accompanying him through the entire tour, the time I was able to spend I found full of pleasure and profit. He administered the Lord's Supper in four of the villages we visited, and baptized two children. In looking back over the time since I last wrote you, though we have not experienced a special revival, like that which has been felt in the fields of brothers Herrick, Noyes, and some others, I cannot but feel that the Lord has been with us also, doing us good.

Sympathy for America.

In this day of our country's struggle, our prayers and thoughts are with you, in America, more than ever. One feels almost impatient at being so far away now, in this great day of trial and deciding of destinies. I trust, however, we are doing work for the ages, and for eternity, even here; though our advance, and victories, are not accompanied with the rush of armed hosts and the carnage of battle. God grant that we may have the martyr spirit. It has been one among the pleasant things, to overhear our servants, catechists and teachers, praying for America; and this without any suggestion on our part. They use, in pleading, the best of all reasons—"That they may still spread Thy name among the heathen nations." Thus we have been raising allies when we thought not of it; and they are perhaps none the less mighty, because the weapons of their warfare are spiritual.

PROCEEDINGS OF OTHER SOCIETIES.

[ENGLISH] WESLEYAN METHODIST MISSIONARY SOCIETY.

THE "total home and foreign receipts" of this Society for the last year were £140,678, ($703,390.) The expenditures were £140,921. Thirty-three missionaries and seventeen wives of missionaries were sent out during the year. The report presents the following

General Summary.

I.—Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe*, *India*, *China*, *South* and *West Africa*, and the *West Indies*.

Central or Principal Stations, called Circuits,	166
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained,	1,022
Ministers and Assistant Missionaries, including Three Supernumeraries,	251
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.,	695
Unpaid Agents, as Sabbath-school Teachers, &c.,	3,630
Full and accredited Church Members,	63,510
On Trial for Church Membership,	6,331
Scholars, deducting for those who attend both the Day and Sabbath Schools,	46,434
Printing Establishments,	5

II.—Other Missions of the Society, having also relation to Conferences in *Ireland*, *France*, *Australasia*, *Canada*, and *Eastern British America*.

Central or Principal Stations, called Circuits,	374
Chapels and other Preaching Places,	3,146
Ministers and Assistant Missionaries, including Thirty Supernumeraries,	565
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.,	549
Unpaid Agents, as Sabbath-school Teachers, &c.,	10,455
Full and accredited Church Members,	71,608
On trial for Church Membership,	11,926
Scholars, deducting for those who attend both the Day and Sabbath Schools,	81,940
Printing Establishments,	3

In concluding their Annual Report, the Committee say:

On every side motives for gratitude present themselves. The means for supporting missions do not diminish. They are supplied both from domestic and foreign sources. The contributions from abroad may be reasonably expected to increase, as the vast resources of the colonies are developed, or as infant Christian communities come to be possessed of the means of repaying the care which has been expended upon them. It is therefore without surprise, though not without high gratification, that the Committee find the total receipts from foreign sources still advancing, until they now reach the whole amount of the Society's income in the seventh year of its existence. In the home receipts there has been no falling off, though, considering how many causes have been at work which might have occasioned that result, it would not have created surprise. In both departments there has been a small advance, showing that there is a principle at work which, even under unfavorable circumstances, will secure the support of this enterprise, and, if possible, its extension also.

Something has also been done to redeem the engagements for the extension of the work, which the Committee were glad to enter into, on condition that they were supplied with the requisite funds. The total number of pastors and missionaries employed is now 816, including an increase of 53 during the year, of which 23, or nearly one-half, are employed under the immediate direction of this Committee. The Lord of the harvest deserves our praise for this accession to the number of the laborers.

Of the direct results of the labors of the missionaries of God, no more accessible test presents itself than the numerical increase, which amounts to 2,422 members, with 18,257 on trial for membership; of which large number, 5,308 are in Fiji, and 2,789 may be regarded as the first fruits of that gracious revival with which the island of Jamaica has been visited.

The wide surface over which the items which make up this total extend, renders it impossible to distinguish with accuracy the numbers of converted heathen from those who have made some profession of Christianity before entering into our fellowship; but enough is known to warrant the assertion, that by the instrumentality of the Society during the last year, several thousands of our fellow-men have been turned from dumb idols to serve the living God, and to wait for his Son from heaven. If such an announcement would have been welcomed with unutterable gladness by those who, at Jerusalem, listened to Peter's recital of the conversion of Cornelius, is it less an occasion of joy and thanksgiving to-day? or, should not we, with equal or still greater fervor, glorify God, who still unto the Gentiles grants repentance unto life?

Still further reason for congratulation and hope presents itself in the increasing openings and demands for the extension of the Society's work. It would be easy to fill pages with statements addressed to the Committee, showing how more laborers might be satisfactorily employed, and asking for speedy help. The prosperous colonies of South Africa, where the existing staff might be doubled with advantage both to our fellow-countrymen and to the

heathen who have already profited so largely by our labors; the once afflicted and declining but now reviving West Indies, where a little additional help might prevent the fruit of past labor from being altogether lost; the newly emancipated Italians, who so much need the influence of evangelical truth to guide them through the perils of a transition state, and set their feet upon the rock of a freedom based on scriptural truth; the German Methodists, through whom the Society is, as it were, seeking to repay the debt which Wesley owed to Franke and Arndt, to Christian David and Peter Bohler; the liberated Negroes of West Africa, who have so well repaid the past labors of the Society, and the savage Dahomans, into whose darkness scarcely one ray of Gospel light has penetrated; the teeming myriads of our fellow subjects in India, sore stricken, many of them, by a famine of bread, but habitually suffering in all parts of their country from a more terrible famine of the Word; the still more numerous Chinese, now made to feel the power of our arms, and having a new claim upon all generous hearts from the fact that we have vanquished them, whose whole country is now indisputably open to the messengers of peace, and will probably soon be covered with the emissaries of the man of sin; the Chinese, whose wants and whose sorrows in connection with their amazing numbers have been this year forced upon the attention of the British public—these and multitudes beside, are the applicants for the bounty of the Society—some suing in person, some by their ministers who have long labored among them, and others appealing only by the depth of their degradation, and their pitiable and undeniable need.

[English] Church Missionary Society.

This Society reports 13 missions, with 148 stations, as follows:—*West Africa*, 13 stations; *Yoruba*, 9; *Niger*, 3; *East Africa*, 1; *Mediterranean*, 6; *Western India*, 6; *South India*, 29; *North India*, 28; *Ceylon*, 12; *Mauritius*, 2; *China*, 3; *New Zealand*, 21; *North West America*, 15. In connection with these stations, there are 192 European and 66 native and country born clergymen; 14 male assistant missionaries; and 1,855 male, and 250 female, native teachers and helpers. The number of native communicants reported is 21,064, and the number of pupils in schools and seminaries, (returns incomplete,) 30,578. The total ordinary income of the Society, for its last financial year, was £124,800, (about $624,000,) and its expenditure £130,900, ($654,500.) In addition to these sums, "upwards of £20,000" were received and expended in the mission fields. "Twenty-two ordained European missionaries, and eight unordained laborers were sent forth from home during the year."

Missionary Action of Natives.

At the conclusion of the Annual Report it is said: The Committee select one feature in their review of the proceedings of the past year, full of encouragement and instruction, for their concluding remarks—a feature not unrecognized in former Annual Reports, but remarkably developed during the last few years, throughout the whole mission field. This feature is, *the spontaneous action of natives, both in seeking and spreading the truth.* Sometimes the reading of God's blessed word by an intelligent heathen or Mohammedan, as in the case of the Agra and Benares converts and the Sikh soldier, so quickens his soul, that he seeks out the distant missionary to be instructed more perfectly in the way of truth. Sometimes, as in South India, the personal labors of the missionary are multiplied through the voluntary evangelistic efforts of the more zealous converts. Sometimes, as in Aurungabad in Western India, and in the neighborhood of Meerut in Northern India, at Bezwara in Southern India, and among the Coolies in Ceylon, the progress of the truth is apparently independent of the foreign missionary, and resembles the *spontaneous growth* in the vegetable world, when the question arises, Who sowed seed in this spot?

This is the same feature which has been exhibited in magnificent proportions, among the native converts of Madagascar, and among the Karens of Burmah. This feature has become so marked and important at the present day, as to excite in the minds of your Committee the inquiry whether we are not entering upon a new era of missions; whether we may not apply the divine illustration,—"When the fig-tree putteth forth her leaves, ye know that the summer is at hand."

This feature in missions among the heathen becomes more significant when viewed in connection with the revival movement in many parts of Christendom, and now extended to North Tinnevelly and Jamaica. Amidst many open questions connected with the subject of revivals, all must allow that it has at least taught the Christian church the force of a spontaneous movement amongst a Christian people. It has shown that the bringing in of sinners to the fold of Christ, when once taken up in earnest by the people themselves, places the minister in a new position. The work enlarges far beyond the sphere of his individual influence. He has no longer to go out and tell them that were bidden that all things are ready, or to go into the highways and hedges and compel them to

come in, but guests press around him for seats at the marriage supper.

These two remarkable features, concurrent at the present day at home and abroad, bear, as your Committee believe, the stamp of a divine dispensation,—of the first-fruits of a general outpouring of the Holy Spirit.

PRESBYTERIANS OF NOVA SCOTIA.

Murder of Mr. and Mrs. Gordon.

Two other names have been added to the list of missionary martyrs of Eromanga. Twenty-two years ago Williams and Harris were killed upon that island. In 1856, Mr. and Mrs. Gordon, appointed to the post by the Presbyterian Missionary Society of Nova Scotia, took up their residence there, and labored with cheerful fortitude and great faithfulness, apparently, until the 20th of May last, when they also met a violent death. A letter from Mr. Doane, of the Micronesia mission, in this number of the Herald, refers to trials which he had recently experienced from the superstitious fears of the people, who attributed the death of a chief, and then the prevalence of influenza and of the measles, to his influence. He, however, does not appear to have had any apprehension that he and his family might be in danger of falling victims to savage violence; but in other islands of the Pacific, missionaries and other white residents have been in such danger, from a like cause—the fatal prevalence of the measles, attributed to intercourse with whites and called "the white man's curse." At Aneiteum two churches were burned, and the natives repeatedly threatened the lives of the missionaries, Mr. and Mrs. Geddie. "At Tanna matters were equally bad, and repeated attacks were made on Mr. Paton and his property." Respecting the sad occurrence at Eromanga, many notices of which have been published, Dr. Turner, of the Samoan mission, gave the following account in a recent lecture at Glasgow.

The mention of this good man's (Mr. Gordon's) name reminds us of the sad tragedy at Eromanga, in May last, about which you may expect that I should say a word or two. Mr. Gordon was a missionary in connection with the United Presbyterian Church of Nova Scotia. He passed through this country about five years ago, on his way to the South Sea Islands, and in June, 1857, commenced his labors in Eromanga. The door seemed to be fully open for the entrance and residence of a European missionary, and Mr. Gordon was located there, much to the joy of himself and his brethren in the New Hebrides group of islands. He was repeatedly visited by other missionaries, and just before coming home I visited him myself, in the *John Williams*. He found that he had a difficult people to deal with, and that progress was likely to be a slow process. He had no apprehension, however, then, of personal danger. Williams and Harris were killed there in 1839, because the natives mistook them for wicked traders, who had on a former voyage killed several of the Eromangans; and Mr. Gordon thought that, as the natives knew well the distinction between unprincipled merchants and Christian missionaries, he was perfectly safe. And now let me tell you, in a few words, what led to the sad tragedy which brought his labors to a close. About the beginning of the year measles raged with unusual virulence in New South Wales, and from that colony the disease was taken by trading vessels to the islands of the New Hebrides and New Caledonia groups. The population of the entire islands were laid low by the disease, and the mortality had been fearful. It had never been there before, and therefore they were all ill at once, and there was not one to help another. Thousands have died. On Aneiteum, Tanna, and Eromanga, it made dreadful havoc among the people. Mr. Geddie says that a third of the population of Aneiteum has been laid in the grave. At Tanna, Mr. Paton says, the dead were so numerous that they were left unburied; and the last time we heard from Mr. Gordon he said that about two-thirds of the population of Eromanga had been swept away. The native mind was staggered with this new disease. The Eromangans called it the white man's curse, and in keeping with their heathen notion, that disease is to be traced to witchcraft and other human agencies, they maintained that the white men were the cause of all this suffering. A heathen tribe about seven miles from the mission settlement determined to make a clean sweep of the white men residing on the island, missionary and all. Some of you remember, I dare say, the feeling of a number of the lower orders in this country when cholera was so bad in 1832. They took it into their heads that the doctors were in some way the cause of the fearful mortality, and were like to tear them to pieces. Such was the impression on the minds of the poor heathen Eromangans about this new disease. An attempt was first made to kill the white men, but it failed. A party of nine, however, succeeded in carrying out their plot to kill Mr. and Mrs. Gordon. Mr. Gordon happened to be at work that day a little way down the hill from where he lived, building a new house for winter quarters. He was all alone, as his servants and a number of friendly natives were all off getting thatch for the house. Eight of the natives con-

cealed themselves in the bush by the roadside, and one of the party went on to Mr. Gordon to say that their chief, Lova, was waiting up at the house for medicine for a sick man, and wished to see him. Mr. Gordon, not suspecting anything, said he would go. He was walking up the hill towards the house, with the native behind him, and just as they reached the place where the natives were lying in ambush, the savage buried his tomahawk in Mr. Gordon's spine. He fell instantly, and the work of death was completed by the savages, who rushed out, yelling in triumph, each anxious to strike his blow. Mrs. Gordon heard the noise, and ran out to see what it was. She was met by her murderers laughing, and saying it was only the servant boys having a little sport. She turned round to go into the house, and was immediately struck between the shoulders. It was instant death to her also.

MISCELLANIES.

Madagascar.

Deep interest has long been felt in the condition of Christians in the island of Madagascar, and in any intelligence relating to the prospects of future missionary operations there. The *Missionary Magazine and Chronicle*, of the London Missionary Society, for November last, contains the following statement: "The death of the Queen of Madagascar and the accession of her son, though not yet announced by the Malagasy Government, does not seem to admit of doubt. These events will necessarily produce great changes in the condition of the people and their future relations with other countries. So far as the sentiments of the present sovereign respecting other countries are known, they resemble those of his father, Radama. He will open his ports to free trade with all nations, and seek to maintain friendly relations with foreign powers; but there is every reason to believe that he would decline the support of any Government, if he had the slightest reason to suppose that it would confer any right to interfere with his supreme and independent sovereignty in Madagascar.

"With respect to Madagascar itself, the past history of the present king warrants the conclusion that he will favor the development of the resources of the country and the advancement of civilization among the people; and that, being himself a Christian, he will encourage the extension of Christianity throughout the island. There is no reason whatever to believe that he has become a Roman Catholic, for the latest communications from the island convey decisive evidence to the contrary."

The Magazine also publishes a letter from native Christians in Madagascar to Mr. Ellis, dated June 27, 1861, which refers to the person who must now be the king, as follows: "With respect to the Royal Prince, indeed, dear Sir, it causes us to rejoice and bless God that he supports and makes the people of God strong to bear the affliction and trouble in Madagascar. Yes, what he has done, he has done by the help of God, and we therefore bless the Most High on that account. (Matt. xvi. 17.) And not towards the Christians alone does he show kindness, but to the people in general, when he can. And when any evil thing or calamity overtakes a man, he protects him from being reported, if he can do it. And also when any one wishes to talk with him, and shake hands with him, he does it in a friendly manner with all. This comes from the mercy of God." It is also said: "We are happy in being able to state that the Rev. D. Griffiths, for many years a missionary laborer in Madagascar, has received letters from the native Christians, of the same date and of similar import, in relation to the character of the present king, as the above communication addressed to Mr. Ellis."

Later intelligence is still more decisive and encouraging. The new King, Radama II., is reported to have transmitted a message to the Governor of Mauritius, inviting free intercourse; to have proclaimed commercial liberty throughout his territory, with equitable customs regulations at all the ports; to have intimated that he is not disposed to accept the *protectorate* of France or of any other power; and to have appointed an Englishman, long a faithful

adherent, as his Chief Minister. It is stated, also, that he has distinctly declared his adherence to Protestant Christianity; and has written letters to Protestant missionaries at the Mauritius and the Cape, informing them that the land is once more open to the preachers of the gospel.

A Burial at Madura.

Mr. Scudder wrote, in September last, to friends at Boston: "We have had duties outside of the ordinary line to perform to-day. Mr. Rendall's little daughter, one year old to-morrow, who has been hanging on the edge of the grave for two weeks past, quietly died yesterday evening at ten o'clock. This morning, at nine o'clock, we buried her,—so quickly do the dead have to pass from sight in this tropical country. Some pine boards, which had formed a part of my carriage case, served for a coffin, which was made last night. Hattie lined it neatly with white muslin, and Mr. Washburn and I covered it with black cambric to hide the poverty of the looks. We had a brief service in the sitting room,—the judge and doctor of the place joining us, and the natives sitting respectfully by the door,—and then Mr. Washburn and I took the coffin into my carriage. We walked to the cemetery, where already many little children lie, and under the shade of the tall cocoa-nuts laid this little one by their side. It was a new service for me to perform. Within two weeks, one little one has come into the circle, and one has left it."

Do Not Recall Us.

Mr. Burnell, of the Madura mission, writes: "I see that a writer in the Independent of June 6, proposes that retrenchment should not come upon Western Asia, but upon the 'unproductive missions' in India, China and Africa; even, as he suggests, to the extent of calling home the missionaries! I am sorry that any one should have such a thought; much more that he should venture to publish it. And in behalf of my own field, which may, perhaps, be regarded as an unproductive portion in the so-called 'unproductive missions,' I beg leave to plead for a better fate, and to assure such a person, and others—if unhappily there are others like minded—that some of us *cannot* come home for such a cause. We are ready to suffer with our fellow countrymen in the cause of patriotism, freedom, and the upholding of the constitution and the honor of the national flag; if necessity calls, put us upon a *short allowance;* but take us not away from the work of proclaiming Christ to the perishing Hindoos."

"Salute no Man by the Way."

Mr. Wheeler, of Kharpoot, when on a journey in the interior of Turkey in August, writing to children, thus referred to oriental customs respecting salutations:

"Exchanging salutations costs no little time. Let me give you a specimen, which will answer very well, also, for an account of Mr. Dwight's and my own preliminary compliments with the priest, except that we do not use the name of God in common salutations. First, motioning his guest to a seat, which is to be *higher* or *lower*—a more or less honorable one—according to his rank, or the honor intended for him, the host then, and usually not before, bids him 'welcome.' To this the guest may reply in Armenian, 'Pari desank,' or in Turkish, 'Hos booldook,' which is about the same as 'Glad to see you;' and the conversation perhaps proceeds somewhat in this style. *Host:* 'Welcome a thousand times. How do you do?' *Guest:* 'Praise God I am well. How do you do?' *Host:* 'Thank God. May he give you life.' *Guest:* 'By his favor I am well,' &c. &c. Those who would be specially polite go on thus almost indefinitely, and it is no uncommon thing when the conversation becomes a little dull, to repeat the same formulas, which are generally mere heartless words. Those who wish to appear specially humble speak of themselves as 'servants,' and others as 'lords,' mingling also other flattering titles. Where all these complimentary formulas are to be acted out you can see that much time must pass in vain, and can understand why Christ should say to his disciples, 'Salute no man by the way.' (Luke x. 4.) Too much time would be lost in mere

ceremony. There are a great many salutations for particular circumstances and occasions, such as returning from a journey, the birth or the marriage of a son or daughter, Christmas, New Year's day, &c. You can see that it must be very difficult for us, plain spoken people, who are accustomed to say what we mean, to learn the art of being polite in oriental style."

An Open Door.

Mr. Herrick, of Tirumungalum, Madura mission, wrote September 6, 1861: "I have been asked two or three times within a month, by heathen men living in villages which have been formerly visited by me, why I did not come to their villages more frequently? This is not proof of a *desire* on their part to hear the gospel, but it is proof of friendly feeling, and of a willingness, at least, to hear. What a door does such feeling, extensive, if not general among the people, open for missionary labor? And how loud the call for a far greater amount of labor than it is possible for me, and the twelve or thirteen catechists associated with me, to perform. According to a recent census, there are not less than 180,000 people within the limits of the district assigned to me, as its missionary. 'The harvest truly is plenteous, but the laborers are few.'"

A Great Man Visiting the Idols.

Mr. Scudder, of the Madura mission, writing to friends in September last, mentions an incident which may serve as a gentle admonition to some wealthy Christians. He says: "We have had a great man in these parts, the Rajah of Puttuccottah;—an independent territory near here, not connected with the Crown, because its Rajah sided with the English when they entered the country. He is quite a clever man, but has ruined his intellect by his vices. He is now on a grand tour to all the famous temples in the South; and what do you suppose it is for? To have the hair of his three-years-old boy cut off at one of the temples! He spends about $100,000 in this innocent amusement! He came in town last week, with his train of five hundred carts, one hundred and fifty palanquin bearers, &c. &c. While we were having a meeting in the church, he went by,—with banging of cymbals, pounding of tomtoms, squeaking of fifes, and all attendant noises,—on his way to the great temple in this place. He had visited it the day before, but unfortunately forgot to leave his shoes off, and so could not be admitted into the presence of the goddess!"

Unexpected Call for Books.

Mr. Wheeler, of Kharpoot, journeying with Mr. Dwight of Constantinople, in Eastern Turkey, mentions an earnest call for books at a village where no such call was anticipated.

"We had with us for sale only one New Testament, besides two copies of Hymns for Children, a book on Repentance, and several Tracts; but of these I said nothing to the people, supposing that of course no books could be sold in such a place. Soon, however, one of the people asked, 'Have you no books?' I showed them what we had, and all except one tract were at once taken and paid for; and they begged Mr. Dwight and me to sell them our pocket Testaments, which we did, they paying the full price—forty cents for one and sixty cents for the other. You cannot tell our joy at this unexpected turn in affairs, which the priest aided by saying, 'The books are good and very cheap. Buy and pay for them.' He himself received and paid over the money, taking care that it should not be deficient, and sternly rebuking a man who tried to get a book for less than the price. If you cannot tell our joy at selling the books, still less can you tell our pain when they were all gone, while yet others of the crowd were asking,—'Have you no more? Can you not sell us, too, a copy of the Testament?' When assured that we had no more, they left saying, 'Let us not weary the men any longer.' But soon others and still others came, as they heard the story of the books, to beg that we would find at least a few more for them also. One poor man, unable to read himself, but having two boys who could read, was especially sad because he could not get a Bible for them. And

now that night has come, two intelligent young Armenians, brothers, have come to see us. The elder one has just returned from the field, and hearing of the books comes to beg that we will sell him a Bible. It makes our hearts ache to say no, yet we can do nothing else, except to preach to them faithfully Christ crucified, as the only Savior of sinners, and urge them to send four days' journey to Erzroom, and buy them a Bible."

A HEATHEN SACRIFICE AT NIGHT.

Probably few missionaries, even in recent times, have witnessed such a scene as is described by Mr. Burnell, of the Madura mission, in the following extract from a letter dated August 12, 1861.

"Yesterday, the Sabbath, I spent at Kottampatti, where two services were held with a small audience. Toward evening, I went out with the catechist to a village a mile distant, where we found the people, particularly women, engaged in boiling rice as an offering of thanksgiving to a goddess, *Parovathi Amman*, for recent rain. A temporary temple, like a booth, had been built, and the idol within was highly decorated with flowers and tinsel. Near the entrance, seated on straw, was a brahmin, the great man and the lord of the village. He and the company listened to an exposition of the ten commandments and the way of life, for the most part quietly, and without much of a spirit of disputation, until it began to grow dark. They then politely gave me leave to withdraw, but as I intimated a desire to stop longer and observe their mode of worship and sacrifice, they made no serious objection. I then retired to a little distance and sat down, the brahmin kindly sending me a portion of his straw as a seat. Women came with their dishes of rice, presented them to the idol, and gave a portion to the priest. Persons were busy, as is usual on such occasions, in giving the worshipers sacred ashes, with which they rub their foreheads and neck, their bare arms and breasts. Lights were placed before the idol and in the entrance of the temple, and after a time a lamb was brought, water was twice poured over it, and then its head was cut off. Afterward four or five full grown sheep and numerous fowls were thus sacrificed, the heads only going to the priests, while the offerers took home the bodies of the animals to feast upon. Meanwhile drums were beat, and the women of the crowd kept up a strange noise by the trilling of the tongue. Those who sacrificed, were constantly hurrying away in the darkness, with the bleeding, quivering victims in their hands. Altogether it was a wild and strange scene, the like of which I have not before witnessed in a life of more than twelve years among the Hindoos. I have before seen great numbers of goats on their way to be sacrificed, at the famous temple of Alagar, twelve miles from Malur, and also, more than once, the headless trunks of goats and sheep borne on a pole between two men; but never had I seen an actual sacrifice, reminding one so forcibly of the everywhere-felt want, in the human soul, of some mode of expiating sin, and of the truth of the Scripture declaration that "almost all things are by the law purified with blood; and without shedding of blood is no remission." What Christian heart could refrain from the desire and prayer, that these poor idolaters may soon be led by the Spirit to accept of Him who, "now, once, in the end of the world, hath appeared to *put away sin by the sacrifice of Himself*."

THE MAHRATTA MISSION AND THE HIGHER CASTES.

Statements having been made to the effect that the change which took place a few years since in the policy of the Mahratta mission, in Western India, had alienated the affection of the higher castes from this mission, and that since 1856 there had been there no convert from the higher castes, Mr. Ballantine writes (Sept. 9):

"This is a great mistake. We are having more intercourse with the higher castes, both in Ahmednuggur and in the villages around, than we ever had at any former period in the history of this mission. And this intercourse is very friendly and pleasant. There is more preaching in the streets of Ahmednuggur this year than for many years past, and the people have frequently asked me to come again to preach to them.

These are people of high caste. We have regular attendants now, from the high castes, on our Sabbath services, apart from inquirers, and those desirous of being admitted to the church. Within the past two weeks, I have received donations from the natives to aid the mission in this its time of need; one of twenty-five rupees from an educated brahmin, and another of twenty rupees from eight natives connected with the police corps, all of high caste.

"In 1860 we had four converts, and this year we have had already three converts, from the higher castes. Altogether, there have been fifteen converts in four and a half years, all of whom were originally idolaters, and brought up in heathenism. We have never had so many persons of high caste brought into our churches in Ahmednuggur and vicinity, in any period of five years before, as we have received since 1856. Our inquirers too, at the present time, from the higher castes, are more than usual. We have also a school for heathen boys of the higher castes in Ahmednuggur, which is taught by a Christian teacher, without any heathen help. It has continued a year and a half, and is constantly increasing in numbers. Many of the boys are learning to sing Christian hymns, under the instruction of their teacher. Thus God is blessing us in our present policy, and we hope to see still greater blessings."

Deaths.

At Fuh-chau, China, August 13, 1861, Annie Lucinda, daughter of Rev C. Hartwell, aged 11 months and 13 days.

At Philippopolis, Turkey, November 2, 1861, Henry Davis, son of Rev. James F. Clarke, aged 14 months.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Portland, 2d cong. ch. and so. (of wh. fr. W. W. Thomas, to cons. W. P. Fessenden an H. M. 100;) 264 43
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Wilton, A friend, 10 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Hammond St. ch. 25 00
299 43
Unknown, 25
299 68

Legacies.—Portland, Joshua B. Osgood, by Charles H. Osgood, Ex'r, 700 00
999 68

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.
Fitzwilliam, Cong. ch. and so. gent. 24,20; la. 65,76; m. c. 19,95; Mrs. C. E. 2; W. F. P. 2; to cons. Mrs. Juliette F. Gaylord an H. M. 113 91
Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Cong. ch. 5 37
Warner, F. Eaton, 10 00—15 37
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Manchester, C. B. Southworth, 10;
Mrs. C. B. Southworth, 10; 20 00
Mason Village, Cong. ch. and so. 23 20—43 20
Merrimac co. Aux. So. G. Hutchins, Tr.
Chichester, A friend, 1 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d cong. chs. m. c. 16 25
Raymond, Cong. ch. m. c. 1 50—17 75
Strafford co. Conf. of chs. E. J. Lane, Tr.
Wolfborough, Cong. ch. and so. 8 50
Sullivan co. Aux. So. N. W. Goddard, Tr.
East Lempster, R. Roundy, 1 00
200 73

Legacies.—Exeter, James Folsom, by Mrs. Judith Folsom, Ex'r, 100 00
West Concord, Samuel Knowlton, by Asa P. Tenny, Ex'r, 57 00—157 00
357 73

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Salisbury, "Aliquis," 2 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 59,83; friends, 200; 259 83
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st Calv. cong. ch. 19 10
Essex, four sisters, 9; W. H. K. 1; 10 00—29 10
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 8 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Brookfield, Cong. ch. and so. 18 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. m. c. 8; M. P. 1; Mrs. P. H. W. 3; 12 00
Craftsbury, Ladies' miss. so. 21 50
Derby, Cong. ch. 4,74; Rev. J. Fraser, 2; 6 74
Greensboro', Cong. ch. 16; m. c. 7,50; a friend, 1,50; 25 00—65 24
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Cong. ch. 16 26
Rutland, do. m. c. 20 51—36 77
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. m. c. 49 02
Dummerston, Cong. ch. do. 27 88
Saxton's River, Cong. ch. and so. 3 00
Townshend, do. 30 00
West Townshend, Rev. S. S. Arnold, 10 00
West Westminster, A friend, 10 00
Windham, Cong. ch. m. c. 5 34—135 24
551 93
Lunenburgh, Rev. W. Sewall, 10 00
564 93

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
South Dennis, Cong. ch. and so. 5 47
Berkshire co. Aux. So. H. G. Davis, Tr.
Dalton, Cong. ch. 40 00
Stockbridge, Cong. ch. and so. 59 70
Williamstown, Mrs. S. T. D. 5 00
Windsor, for the debt, a thank-offering for national successes, 1 00—105 70
Boston, (of wh. from a friend, 2,022,33;) 2,227 34
Brookfield Asso. W. Hyde, Tr.
Brimfield, Cong. ch. and so. 224 22

Brookfield, Cong. ch. and so. 82 00
Charlton, do. 62 82
Dudley, do. 103 78
Hardwick, do. 130 90
Holland, do. 7 26
New Braintree, do. 123 23
North Brookfield, do. 168 42
Oakham, do. 156 25
Southbridge, do. 195 64
Spencer, do. 213 92
Sturbridge, do. 135 14
Ware, West, do. 104 90
Ware Village, do. (of wh. fr. Mr. and Mrs. Geo. H. Gilbert, to cons. HORACE GILBERT, of Pomfret, Ct., an H. M. 100;) 737 75
Warren, Cong. ch. and so. 131 38
West Brookfield, do. 123 00

2,730 61
Ded. for printing, 50 00-2,680 61

Essex co.
Andover, Phillips acad. Society of Inquiry, 25 35
Lynn, Town Hill chapel m. c. 13; B. Lord, 12; 25 00
Marblehead, Cong. ch. a female member, 5 00
North Beverly, Cong. ch. 3 00
West Newbury, 1st par. a mem. of the church, 30; others, 2; m. c. 3,55; 35 55—93 90

Franklin co. Aux. So. L. Merriam, Tr.
Leverett, Cong. ch. 18 50
Montague, 2d do. 42 87
Northfield, Trin. so. 11 50—72 87

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 2d cong. ch. and so. 47; L. H. 1; 48 00
Easthampton, Mary E. Smith, 5 00
Enfield, Benev. so. (of wh. from a friend to cons. ROBERT MCEWEN of Buffalo, N. Y., an H. M. 100; Leonard Woods to cons. CHARLOTTE E. PARISH of Springfield, an H. M. 100;) 700 00—753 00

Middlesex co.
Auburndale, Cong. ch. and so. 718 00
Cambridgeport, 1st evan. cong. ch. m. c. 8 57
Concord, Mrs. Hoar, 10 00
East Cambridge, Evan. cong. ch. m. c. 14 62
Fitchburg, Calv. cong. ch. and so. Religious char. so. 595.35; m. c. 45,48; to cons. AARON EATON, Jr., ASA SAWYER, SAMUEL BURNAP, ABRAM OSBORN. 2d, Mrs. DEBORAH COWDIN, Mrs. JOHN M. HARRIS, Mrs. ABEL THURSTON, Miss SALLY PRATT, and HENRY F. COGGSHALL, H. M. 640 83
Lancaster, Cong. ch. and so. 70 03
Leominster, do. 61 07
Newton, A. B. Ely, to cons. Rev. HENRY E. COOLEY an H. M. 50 00
Waltham, Miss Nickerson, 8 00
West Newton, Cong. ch. and so. m. c. 44 29-1,625 41

Norfolk co.
North Wrentham, Rev. John Dwight, 5 00
Roxbury, Eliot ch. and so. 244,55; m. c. 11,09; Vine st. ch. and so. m. c. 27,27; 282 91
Sharon, Cong. ch. and so. m. c. 53 75
West Roxbury, South evan. ch. and so. m. c. 48 32
Wrentham, 1st cong. ch. and so. 5 00—394 98

Pilgrim Asso.
East Marshfield, Rev. D. D. Tappan, 5; incorrectly ack. in the Herald for Nov. as from East Mansfield.

Taunton and vic.
Fall River, Central ch. and so. (by dona. from Richard Borden, to cons. HENRY A. NEWHALL, SARAH B. NEWHALL, MARY COOK, MARITTA B. COOK, and MARIA E. GARDNER H. M.) 1,059 24

Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, Cong. ch. and so. gent. 21,25; ladies, 15,02; m. c. 23,32; individuals, 50; 109 59
Webster, Cong. ch. 129 00
Worcester, South ch. gent. 144,25; ladies, 110,63; m. c. 330,20; Central ch. gent. 434; ladies, 374,13; m. c. 326,83; Union ch. and so. gent. and ladies, 121,57; m. c. 167,18; 2,008 79

2,247 38
Prev. ack. 1,508 00—739 38

Worcester co. North Aux. So. C. Sanderson, Tr.
Athol, Cong. ch. and so. 44 36
Hubbardston, A. G. Walker, 25 00
Phillipston, Cong. ch. and so. ladies, 28,65; gent. 46,51; m. c. 24,84; to cons. WILLIAM EATON an H. M. 100 00
Royalston, Cong. ch. and so. 103 44
Templeton, Cong. ch. and so. la. 56,85; gent. and m. c. 37,13; 93 98
Winchendon, 1st par. 79,38; North ch. and so. 104,25; 183 63

559 41
Less am't overpaid on former acc't, 2 75—547 66

Worcester co. So. Conf. of chs. W. C. Capron, Tr.
Annual meeting of conference, 22 20

10,327 76
Chelsea, Winnisimmet ch. and so. m. c 43 96

10,371 72
Legacies. — Conway, Anna Maynard, by Wm. C. Campbell, Ex'r, 50 00

10,421 72

RHODE ISLAND.

Newport, A friend, 21 40
Providence, Benef. cong. ch. bal. 1 00—22 40

CONNECTICUT.

Fairfield co. East Aux. So.
Monroe, Cong. ch. and so. 50 85

Fairfield co. West Aux. So. C. Marvin, Tr.
Easton, Cong. ch. and so. 73 00
Greenwich, 2d do. coll. (in part) 131; m. c. 39,08; 170 08
North Greenwich, Cong. ch. m. c. 30,02; la. so. 58,38; gent. 33,60; to cons. JOEL W. HYDE an H. M. 122 00
Norwalk, 1st cong. ch. 130,67; m. c. 33,33; 164 00
South Norwalk, A lady, 3 00
Southport, Cong. ch. 50,45; Emeline Sherwood, dec'd, to cons. ABEL SHERWOOD an H. M. 100; Z. B. Wakeman, to cons. JOHN G. D. MCLELLAN an H. M. 100; F. Marquand, to cons. HENRY G. MARQUAND of N. Y., an H. M. 100; 350 45
Ridgefield, 1st cong. ch. (in part) 100 00—982 53

Hartford Co. Aux. So. A. G. Hammond, Agent.
Plainville, Cong. ch. (of wh. for the Zulu mission 20;) to cons. SIDNEY SMITH an H. M. 105 00

Hartford co. South Aux. So. H. S. Ward, Tr.
East Glastenbury, Rev. Aaron Snow, 13 00
Rocky Hill, Cong. ch. and so. gent. and la. by T. D. Williams, to cons. Rev. GEORGE M. SMITH an H. M. 57 50
Southington, Cong. ch. (of wh. fr. T. Higgins, to cons. Rev. HENRY W. JONES of Hadlyme, and Rev. HENRY E. BARNES, H. M. 100;) 285 25—355 75

Litchfield co. Aux. So. G. C. Woodruff, Tr.
South Canaan, Cong ch. and so. 14 47
Torringford, do. 8 25
Washington, Cong. ch. and so. 15; m. c. 20; 35 00
Winchester Centre, Cong. ch. & so. 21 30
Woodbury, South cong. ch. and so. 105; m. c. 17; 122 00—201 02

Middlesex Asso.
Deep River, Cong. ch. gent. and la. asso. 32,66; m. c. 88,17; to cons. JABEZ SOUTHWORTH an H. M. 120 83
East Haddam, 1st cong. ch. gent. 22,30; la. 21,18; m c. 21,14; 64 62
Killingworth, La. miss. so. 25,07; gent. do. 17,83; m. c. 34,65; 77 55
Saybrook, Cong. ch. a friend, 1 00
Westbrook, Cong. ch. and so. 20 15—284 15
New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, Centre ch. (of which from J. PORTER DICKINSON to cons. himself an H. M. 100;) 596,94; m. c. 17,37; North ch. 100; m. c. 8,50; South ch. 13,55; G. Hallock, 50; m. c. 3,63; Davenport chapel, m. c. 4,15; Yale college ch. m. c. 3,43; Mrs. K. 20; Chapel st. ch. m. c. 5,17; 3d ch. 60; Miss N. Atwater, 10; a friend, 6; 898 74
New Haven co. East Aux. So. F. T. Jarman, Agent.
Fairhaven, 2d cong. ch. and so. 20 16
North Haven, Cong. ch. 49 50
North Guilford, do. (additional) 78
Wallingford, do. 70 08—140 52
New Haven co. West Conso. W. Atwater, Tr.
Derby, 1st cong. ch. 100 00
Milford, do. 209 44
Mount Carmel, Cong. ch. m. c. 41 50
Naugatuck, Cong. ch. and so. 20,95; m. c. 23,05; 44 00
Orange, Cong. ch. and so. 50 50
Whitneyville, do. 92 70—529 14
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.
Colchester, 1st cong. ch. and so. 103 00
Lebanon, Exeter ch. and so. 9 21
Lisbon, 1st cong. ch. and so. 9 00
New London, do. do. 567,45; ack. in Dec. Herald 467,45.
Norwich, 1st cong. ch. and so. m. c. 12,61; Broadway ch. and so. m. c. 20,64; 2d cong. ch. and so. (of wh. fr. David Smith to cons. Mrs. E. L. MOWRY an H. M. 100; Mr. and Mrs. William Williams, to cons. HENRY R. BOND an H. M. 100; Ebenezer Leonard, to cons. EDWARD T. CLAPP an H. M. 100,) 746,78; m. c. 6,78; 786 81—908 02
Tolland co. Aux. So. E. B. Preston, Tr.
A. U. L., to cons. Rev. JOHN G. BAIRD of Centre Brook, an H. M. 100 00
Columbia, Cong. ch. and so. 59 00—159 00
Windham co. Aux. So. G. Danielson, Tr.
Plainfield, 1st cong. ch. and so. 69,95; m. c. 21; 90 95
Wauregan, Cong. ch. and so. 10 00—100 95

4,715 67

Legacies.—Lisbon, E. H. Burnham, by A. C. Burnham, 12 95
New Haven, Ephraim G. Swift, by Judson Canfield, Ex'r, 83 00
Norwich, Miss Abby Buckingham, by W. A. Buckingham, 500 00
West Haven, Rev. Jason Atwater, by James Reynolds, Ex'r, 708 86—1,304 81

6,020 48

NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.
Brockport, Pres. ch. to cons. Rev. JOSEPH KIMBALL an H. M. 53,15; Miss E. A. B. 5; less ex. 92c; 57 23
Hudson, Pres. ch. 10 00
Jordan, do. 13 00
Oswego, do. m. c. 80 60

160 83
Ded. ex. 12—160 71
Greene co. Aux. So. J. Doane, Agent.
Durham, 1st pres. ch. m. c. 30,26; la. cent so. 16,50; 46 76
New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. W. P. Wainwright, 50; North pres. ch. 265,05; Mrs. W. B. Merriam, 100; S. B. Chittenden, 250;) 1,272 79
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasha, A lad, 25
East Stockholm, J. Reed, 10 00
Gouverneur, A widow's thank-offering, for the Nestorian mission, 20 00
Hopkinton, Cong. ch. coll. and m. c. 15 16
Stockholm, Cong. ch. m. c. 4,25; a friend, 20,75, Miss M. J. H. for Bebek sem. 5; 30 00—75 41

1,555 67

Amity, Pres. ch. 30 00
Crownpoint, 2d cong. ch. 30 00
Deposit, 1st Pres. ch. 4 00
Downsville, Sarah Downs, 10 00
East Palmyra, A friend, 2 00
Fulton, Pres. ch. 10 00
Griffin's Mills, Cong. ch. 8 00
Irvington, Pres. ch. m. c. 13 61
Keeseville, Cong. ch. m. c. 4,50; Mrs. Mary Goulding, 5; 9 50
Lyons, Pres. ch. la. miss. so. 32 15
New York, A friend, 5 00
Portville, Pres. ch. 20 00
Red Creek, Rev. J. C. Smith's ch. 3 25
Rose, Pres. ch. 10 00
Sackett's Harbor, Pres. ch. 15 00
South Amenia, do. 61 75
Westchester Co., a lady, 10 00
Whitehall, J. H. H. Park, 50 00—324 26

1,879 93

Legacies.—Evans, Elisha Catlin, by Rev. A. Wright, 100 00
Redfield, Samuel W. Johnson, by Henry K. W. Bruce, Ex'r, 100 00—200 00

2,079 93

NEW JERSEY.

Newark, C. S. Haines, 50; 2d pres. ch. Mary A. Taitout, 3; 53 00
Orange, 1st pres. ch. m. c. 22 25—75 25

PENNSYLVANIA.

Carbondale, 1st pres. ch. 100 69
Lewiston, F. J. Hoffman, 10 00
Lock Haven, G. B. P. 1 00
Philadelphia, M. B. Mitchell, 1 00
Tionesta, Pres. ch. 8 00—120 69

MARYLAND.

Chain Bridge, E. A. S. 10 00

OHIO.

By G. L. Weed, Agent.
Cincinnati, 3d pres. ch. m. c. 13 55
Columbus, 2d do. coll. (in part,) 65 00
College Hill, 1st do. m. c. 3 00
Cleves, Mrs. Clara Wood, 5 00
Sharon, Rev. J. Hussey, 2 60
Walnut Hills, Lane sem. ch. m. c. 7 67—96 82
By T. P. Handy, Agent.
Brooklyn, Rev. Mr. Kingsley, 1 00
Chester, Pres. and cong. chs. 38 46
Cleveland, Union m. c. 25; La. for. miss. so. 23; 1st presb. ch. 33,45; W. Williams, to aid in returning missionaries to their fields of labor, 30; a widow's mite, 2; S. C. Brooks, 3; 2d ch. for watch of Rev. Mr. Marsh, redeemed from the Board, 95; 211 45
Cuyahoga Falls, Cong. ch. 29 50
Dover, do. 4 68
Grafton, Rev. H. Lawrence, for the debt, 20 00
Greenwich, T. L. Mead, 4 00
Madison, A friend, 2 00
Windham, Cong. ch. 6 50
Youngstown, Mrs. Montgomery, 10 00

327 59
Ded. ex. 1 60—325 99

By Rev. N. L. Lord, Agent.
Milan, Mrs. B. Ashley for Syrian mission, 1 35

424 16

Bath, Mrs. J. Hale, 5 00
Canton, Pres. ch. wh. with other dona. cons. JOHN SAXTON an H. M. 30 55
Collamer, Rev. Andrew Sharpe, 25; A. C. Stevens and family, 5,10; wh. with prev. dona. cons. A. C. STEVENS an H. M.; A. W. 2; 32 10
Kinsman, m. c. 5 00
West Mill Grove, Cong. ch. 5 00—77 65

501 81

MICHIGAN.

Detroit, Avenue pres. ch. to cons. FREDERICK WETMORE and EDW'D D. FITCH H. M. 200 00
Jackson, A friend, 70 00
Kalamazoo, P. L. Haines, 1 00
Niles, Joseph and Mary Searle, 3 00
Romeo, Miss Clarissa Dickinson, dec'd, 100; less exc. 90c. 99 10
Vermontville, Cong. ch. 14 25—387 35

Legacies.—Romeo, Nathan Dickinson, by E. S. Snover, Ex'r, 1,000; less exch. 9; 991,00

1,378 35

INDIANA.

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Bloomington, Pres. ch. m. c. 30 00
Laporte, Rev. J. W. Cunningham, 3 00
Rev. A. D. Jack, 1 00
Rockville, 2d pres. ch. 5 00
Thorntown, A friend, 1 00—40 00
By G. L. Weed, Agent.
Gosport, T. S. Milligan, a thank-offering, 7 00

47 00

ILLINOIS.

By Rev. C. Clark, Agent.
Galva, Cong. ch. m. c. 8 00
Lee Centre, Cong. ch. (in part,) 10 00
Somonauk, Pres. ch. (in part,) 5 00—23 00
Batavia, Cong. ch. 34 00
Danville, Pres. ch. 13 00
Dover, Jerusha Ingalls, 3 00
Lasalle, Miss H. P. Burnham, 3; Mrs. E. D. H. 1; 4 00
North Fork, Pres. ch. 3 00
Rushville, do. m. c. 11 20—68 20

91 20

MISSOURI.

St. Louis, 1st pres. ch. 56 25
Troy, Francis Parker, 15 00—71 25

WISCONSIN.

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Emerald Grove, Cong. ch. 6 32
Madison, do. Miss Wood, 2 00
Ripon, do. 58 44—66 76
Fond du Lac, A friend, 20 00
Markesan, Rev. E N. Goddard, 4 50
Waukesha, Moses Barrett and fam. 12 70—37 20

103 96

IOWA.

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Dubuque, Pres. ch. 49 75
Newtown, Cong. ch. 5 00

54 75

MINNESOTA.

St. Paul, H. Knox Taylor, by Rev. C. C. 5 00

NEBRASKA TERRITORY.

Nebraska City, L. N. B. 1 00

CALIFORNIA.

A gentleman, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

A child in heaven, 6 00
Abeih, Syria, a traveler, 4,80; M. Araman, 42; 46 80
Ahmednuggur, India, Maj. Johnston, 25; R. Brown, Esq. 50; C. M. Harrison, Esq. 150; Lieut. W. Manson, 75; Hon. C. E. Hobart, 15; Hon. G. A. Hobart, 225; Lieut. G. A. Jacob, 27; Lieut. J. H. Drummond. 30; Mrs. Pickering, 5; Lieut. Mazin, 8; Mr. Adams, 1; Mr. John Prun, 1,50; Pastors, 11,15; m. c. 12,92; Maternal box, 2; enlarging first chapel, 20,36; 658 93
Amanzimtote, So. Africa, Rev. J. Tyler, 20 00
Bombay, India, m. c. 4,62; Mr. Williams, 12,50; A. Johnston, 10; R. T. Webb, Esq. 25; Tukerman, 2,50; T. Graham, 12,06; G. Cowie, Esq. 50; 116 68
Cattaraugus, United Mission ch. m. c. 13 83
Nicomedia, Turkey, Rev. J. W. Parsons, 22,50; Rev. J. K. Greene, 22,50; 45 00
Satara, India, Mrs. Graves, 50; Dr. Broughton, 25; G. A. Jacob, 27; Mrs. Hunt, 2,50; Missionary box, 3,68; m. c. 3,83; W. Wood, for repairs, 112,50; 224 51
St. Catharines, C. W., Pres. ch. m. c. 60 00
Taunton, England, W. R. 480 00
Umtwalumi, South Africa, m. c. and coll. for the debt, 14 52

1,686 27

MISSION SCHOOL ENTERPRISE.

RECEIVED IN NOVEMBER.

MAINE.—North Waterford, 6,50; Turner, 2,40; Waterford, 5; 13 90

NEW HAMPSHIRE.—W. Concord, Cong. s. s. 1,25; East Concord, 20; 21 25

VERMONT.—Barre, 11; Burlington, 30; Cabot, 10; Newbury, 1st cong. s. s. 25; Rutland, 25; St. Johnsbury, East, 10; 111 00

MASSACHUSETTS.—Lenox, Cong. s. s. for sup. of sch. at Madura, 11,56; Shelburne, Cong. s. s. inf. class, No. 2, 3; 14 56

CONNECTICUT.—Greenwich, 2d cong. so. hea. sch. so. 13 84

NEW YORK.—Gilbertsville, Pres. ch. juv. miss. so. 10; Huron, Pres. s. s. 1; Sackett's Harbor, Pres. s. s. for sch. in Nicomedia, 6; 17 00

NEW JERSEY.—Newark, 1st pres. ch. s. s. 78 63

PENNSYLVANIA.—Gibson, A friend, 5 00

OHIO.—Canton, Pres. s. s. for Rev. Mr. Calhoun, of Syria, 7; Kinsman, s. s. 5; a class of boys and girls for school in Nicomedia, 10; Milan, Augustus Adams, for Rev. W. Tracy's sch. 26,50; Plymouth, Pres. s. s. for Rev. J. G. Coffing, Aintab, 14; 62 50

FOREIGN LANDS.—Umtwalumi, South Africa, mission chil. 9 80

347 48

Donations received in November, 21,568 07
Legacies, 3,402 81

$24,970 88

☞ **TOTAL from September 1st, 1861, to November 30th, 1861,** **$49,212 58**

Total amount of donations received in October, $11,849,26, instead of $11,849,24, as reported.

DONATIONS IN BOOKS.

Auburn, N. Y., Rev. William Bacon, 18 copies "Salvation Sought in Earnest;" 8 do. "Parental Training;" 18 do. "Æsthetic Piety;" 18 do. "Salvation Made Sure;" 8 do. "The Visible Church of Christ."

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